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PLACID J. PODIPARA SPECIAL

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Dedicated to the memory of



Fr. Placid J. Podipara
1899 - 1985

**Prophet of the Ecclesial identity of
the St. Thomas Christians**



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CHRISTIAN ORIENT

ECCLESIOLOGY

EDITOR

Dr. Xavier Koodapuzha

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Editorial

Christian Orient is immensely happy to dedicate this issue to the memory of a great man of the Church, Fr. Placid J. Podipara. As it was rightly declared by Mar Joseph Powathil during his funeral oration, Fr. Placid can rightly be called a Father of the Church. The early Fathers kept up intact the spiritual leaven of the Church and defended the purity of the Catholic faith from heretics and schismatics. They were men imbued with the life of the Spirit of Christ which they experienced in the life of the Church. It gave them the courage of convictions and consequently they announced what was genuine and denounced what was false. They had nothing else to gain but the victory of Truth. It is in this perspective we count Fr. Placid among the Fathers of the Church though he happened to live in this 20th century.

Fathers of the Church were men of the Church. They were identified with the spirit of the Church. They knew the life and genius of the Church theologically, historically, spiritually and above all experientially. The traditions, history, spirituality, discipline and worship of the Church to which they belonged shaped their Christian personality and hence they are rightly called men of the Church. Their words and thoughts and above all their life projected the true image of their Church. Those who came into contact with them could feel that they were really signs of their Church. A sign leads to the reality which it signifies. The Fathers of the Church were the genuine signs of the ecclesial reality which they believed and lived. Their life-style was conducive to the inner reality of the Church. The Fathers of the Church were generally Bishops. But it was not the rite of episcopal ordination which made them Fathers but their profound ecclesial sense and fully committed spiritual life which was a source of inspiration for others.

In this perspective Placid J. Podipara can rightly be called a Father of the Church. He had a very clear vision of the nature and mission of the Church to which he belonged in a period when most of his contemporaries including those who were highly placed in the ecclesiastical offices remained in confusion. He was a genuine son of the Church of the St. Thomas Christians. He knew its history, genius, discipline, spirituality, theology and liturgy and above all its identity within the Catholic Communion. His deep knowledge and profound insights did not remain isolated in the conceptual sphere alone. He lived by it. His passion for truth led him to the roots of the problems of the Church. This deep insight qualified him to give a genuine leadership in the Church.

The unchallengeable leadership of Fr. Placid was not based on any high ecclesiastical office or titles but because of his guileless personality and courage of his convictions coupled with profound spiritual dynamism. The Church of the Thomas Christians will continue to reap the fruits of Fr. Placid's vision and leadership for a very long period. He cannot die with his time. He continues to live and play the role of leadership through his disciples for whom he is a source of inspiration and authentic ecclesial vision. He stood above the man-made barriers. His concern was the good of the Church and

the glory of God. All the other things were subordinate to this sublime goal. People with a short range vision whose concerns are too narrow and limited to their own diocese or congregation are unable to understand and appreciate the foresight and intuition of great men like Fr. Placid. Consequently people of that category, including even some of those who were placed in official positions in the Church failed to co-operate with him for the good of the Oriental Churches of India.

The people with the short range vision fail to see the roots of the problems and consequently they cannot envisage a sublime future with lasting results. The memorandum prepared and submitted by Fr. Placid to the S. Congregation for the Oriental Churches in 1953 reveals his deep insight into the problems of the Church of India. Eugene Cardinal Tisserant who was well known for his scholarship and courage of his convictions understood the genuineness of the cause fought by Fr. Placid. He invited him to Rome to play the role of a close collaborator for the restoration of the ecclesial identity of the Catholic Oriental Churches of India. The period between 1953-1980 reveals to us how an enlightened leadership can shape the future of a Church. It was during this period the territorial limitations unjustly imposed on the Orientals were at least partially lifted, mission territories were granted to them, a seminary of their own was established for an oriental formation, the Religious Congregations of the same foundation which existed separately in each diocese were unified, the latinized and mutilated Syro-Malabar liturgy was restored and above all a sense of ecclesial identity was created among the Oriental Catholics of India. It was the mastermind of Fr. Placid Podipara which played the key role in this process of ecclesial restoration and renewal. If the local ecclesiastical leadership were spiritually and theologically more alert the Syro-Malabar Church would have already grown into a patriarchate and attained a position which it really deserves.

The memorandum prepared and submitted to Eugene Cardinal Tisserant on the 26th of November, 1953 unveils the greatness of the personality of Fr. Placid. He knew what was wrong with the Oriental Catholic Churches and pointed out remedies to eradicate them. Immediate steps were taken by Rome to go into the problems that threatened even the identity of an apostolic Church. A Church which was as old as Christianity itself in the Indian soil could not cross the borders of Bharathapuzha in the north and Pampa in the south. Very few were conscious of the unjust restrictions imposed on this apostolic Church of India by the European colonizers. Similarly the Oriental Catholic clergy were being trained exclusively by the Latin Church. The formation which was imparted was of a neo-colonial character. The Orientals were viewed as appendices of the Latin Church without any sense of ecclesial identity of their own. The outdated pious devotions and practices which had their origin in the West found their sanctuary among the Orientals of India. The exclusive monopoly of clerical formation by the foreign Latin missionaries continued until the establishment of the St. Thomas Apostolic Seminary at Vadavathoor in 1962. It is interesting to note that the Syro-Malabar hierarchy decided to appoint a foreign Latin priest as rector of this new Seminary which was started to impart an authentic oriental formation. Had not Fr. Placid intervened from Rome what would have been the fate of the Malabar Church? This institution has grown into an autonomous Faculty known as Paurastya Vidyapitham or Pontifical Oriental Institute of Religious Studies which functions at present almost as the brain of the Oriental Churches

of India. Even this *Christian Orient* owes its inspiration to this centre of learning. The future generation will realize perhaps better, the role played by Fr. Placid J. Podipara in the process of regaining the ecclesial identity of the Thomas Christians of India.

Similarly the CMI congregation too started a major seminary of their own in Bangalore known as Dharmaram College. Some Study Houses were put up in Kerala and outside by other Religious congregations of men. It may be unfair on my part if I ignore the anguish of Fr. Placid when he knew that certain training centres of religious formation were drifting away from their authentic Oriental traditions and getting entangled into the fad of superficial Indianization without roots. As a committed religious of the Catholic Church he was pained by such deviations of the religious who would have played a key role in the restoration of the Oriental Church instead of moving away from its mainstream.

The number of Syro-Malabar dioceses increased from five to eighteen during the period of Fr. Placid. The Syro-Malabar Religious Congregations of women, Congregation of Mother of Carmel (CMC), Franciscan Clarist Congregation (FCC), Sisters of the Adoration of the Blessed Sacrament (SABS), and Sacred Heart (SH) of the Syro-Malabar Church which existed independently in each diocese were unified under one Mother General for each Congregation and with statutes of their own. This process was followed in the Syro-Malankara Church as well. Fr. Placid was a sure guide to the Syro-Malankara Church. They were assured that there was no need of giving up their time honoured Oriental traditions for the sake of communion with Rome. Communion does not require conformism. Genuine communion is possible only where the members have mutual esteem and regard for the individuality of each other. The Oriental Churches which are in communion with Roman Church are often tempted to adopt practices and traditions of the latter which ultimately disfigure the authentic Oriental identity of their own Churches. Fr. Placid was prophet who valiantly fought for the preservation of the identity of the Oriental Churches. The Syro-Malankarians were made to know that any attempt to dilute their eastern identity would become detrimental to the cause of ecumenism.

Fr. Placid was fully conscious of the vocation of the Oriental Churches. Those who know the history of the Church are well aware of the fact that the Church of Christ was not a highly centralized organization. It was and it should be a communion of churches. The Roman Church is one of the patriarchal Churches founded by the apostles Peter and Paul. The traditions of the ancient Churches of apostolic origin constitutes the common sources of Christian faith which we call the divine tradition. Catholicity demands openness to the whole tradition. These early traditions of the whole Church are enshrined in the life of different Churches. Consequently the Catholic Church holds in high esteem these ancient traditions. Unfortunately during the second millennium the concept of communion of Churches was on the decline and the process of centralization was on the increase and reached its peak. This led to the exaggerated situation of centralization which was strongly resented by the Fathers of Vatican II. Consequently the Vatican II has rediscovered the true nature of the Catholic Church as a communion of Churches. But this rediscovery made by Vatican II is not yet properly put into practice. People continue to think that the Church is monarchical society. They are unable to understand and appreciate the complementary roles of the different Churches with

their unity in faith, sacraments and hierarchy and diversity in liturgy, spirituality, theology, discipline, administrative system etc. The Oriental Catholics of India were thinking that they too formed part of the Roman Church and that their catholicity was in proportion to their conformity with the former. The clerical and religious formation after the Latin pattern made them think in this line remaining ignorant of their own spiritual patrimony. It was in such a context Fr. Placid spoke categorically about the equality of the rights and obligations of the individual Churches and the need to preserve the genuine traditions of each Church. It was shocking to those 'oriental' bishops, priests and laity who were so much identified with the monarchical set up of the Roman Church and its traditions. For them openness and universality meant adoption of the traditions and practices of the Latin Church. They remain ignorant of their own ecclesial heritage which their own forefathers had held in high esteem calling it the 'law of Thomas'. This attitude is conspicuous in the clerical uniforms, liturgical vestments, canonical discipline, pious devotional practices etc. The Churches of the Syro-Malabarians were being built according to the architectural style of Portugal, Spain etc. It was interesting to note that when the Latins started to celebrate Holy Mass facing the people some of the Syro-Malabar bishops, religious and priests immediately started imitating them blindly. Lack of understanding of one's own roots, exaggerated zeal for servile imitation and above all an alienated leadership have led the Syro-Malabar Church into this crisis. Fr. Placid had to fight against this tendency. He was always very happy to meet the staff of Vadavathoor Seminary as he was quite conscious of their role in the process of regaining the Eastern identity and restoration of the concept of the communion of Churches. The liturgical monthly *Dukrana* and *Christian Orient* were dear to Fr. Placid and his inspiration constitutes their backbone.

In this special issue we are happy to publish some of the speeches made in the Roman Synod of Bishops which focussed on the problems of the Oriental Churches in India. Fr. Placid will be happy to see that the theological movement started under his leadership echoed even in the Synodal hall of Rome. We are publishing an article on living Ecumenism by Dr. Louis Sako and another one on the situation of the Ukranian Catholic church in the Soviet Union by Michel Dymyd. We are conscious of our obligation to our brethren within the catholic communion.

Fr. Antony Narithookil presents a brief picture of the unique role of Fr. Placid. Benedict Mar Gregorios, Archbishop of Trivandrum introduces to us the role of Fr. Placid in the Reunion movement and in the Syro-Malankara Church. Fr. Mannooramparampil explains the contribution of Fr. Placid in the restoration of the liturgy of the Syro-Malabar Church and Fr. J. Koikakudy, rector of the St. Thomas Apostolic Seminary, writes on the role of Fr. Placid in the field of clerical formation. We publish Fr. Placid's memorandum to Eugene Cardinal Tisserant as it can really reveal the concerns and vision of a great man of the Church.

We are happy to publish this special issue combining the Nos 1 and 2 of the Volume VII, 1986. We firmly believe that it is our honour and duty to commemorate the yeomen services of Fr. Placid and feel immensely happy for being able to do this at least in this humble way.

Xavier Koodapuzha
Editor.

Fr. Placid J. Podipara, CMI

1899-1985

Fr. Placid J. Podipara is now acclaimed and revered by all who actually knew him as the greatest ecclesiastical luminary of the Syro-Malabar Church in the 20th century. He now belongs to that galaxy of stalwarts like archbishop Joseph Kariyatti (1742-1786), Governor Thomas Paremackal (1736-1799), CMI Co-founder Blessed Kuriakos Elias Chavara (1805-1871) and Fr. Emmanuel Nidhiry (1842-1905), who have served God and the Church as leaders of the renaissance of the Indian Church of St. Thomas Christians in the 18th and 19th centuries. But in the 20th century of tremendous changes in the means of transport and communications, Fr. Placid, by the multi-dimensional spheres of life he enriched, his quarter of a century long stay in Rome holding very responsible positions, the ready and enthusiastic responses he evoked from the highest authorities in the Church and from scholars of international repute, the pivotal role he played in giving shape to important decrees of Vatican II, especially those dealing with eastern churches and the oriental code of Canon Law, his capacity for hard work and his rare intellectual acumen and his prodigious memory, the numerous scholarly books and articles he has published, his deep devotion to the Church and to the see of Peter, his love for his Mother Church of the St. Thomas Christians of India, the truly human and transcendent values he always cherished at the cost of heroic personal sacrifices, above all his life of prayer and asceticism as a humble CMI religious has left to posterity a record

of achievement which very few in any age or country have done and as blazed a trail for it to admire and imitate.

Birth and Early Life

Fr. Placid was born on October 3, 1899 as the fifth and last child of Chacko and Rosamma Podipara in the palm-covered village of Arpukara, nestling in the green valley between Mannanam hill, the seat of the mother house of the CMI Congregation on the east and the present St. Xavier's church Arpukara in the west, in the archdiocese of changanacherry. He was given the name Joseph in baptism. The child was raised by the pious parents in the fear and love of God and in the filial devotion to Mary, mother of God, in the traditional way of St. Thomas Christian families. P.C. Joseph had his primary and secondary education at Mannanam in the schools run by the CMI fathers. Attracted by their life-style even as a teenager, Joseph sought admission to the congregation and entered the aspirants' house. In the novitiate at Amphazhakattu, he was given the name Placid and on January 15, 1919 he made his first profession of the religious vows. He was sent for his ecclesiastical studies to St. Joseph's seminary, Mangalore run by the Italian Jesuits. Here Placid distinguished himself as a brilliant student and was ordained priest in December 1927. He celebrated his first Mass in St. Joseph's monastery chapel Mannanam and within a month was sent for higher studies to Rome.

Big Surprises

But before Fr. Placid's departure for Rome the CMI fathers had occasion to notice that he was different from the other young priests coming out of the Mangalore seminary. This seminary is meant primarily for the training of the Latin clergy of the area. But Syrian candidates were also admitted. Naturally, these young Syrians would come out of the seminary cast in the Latin mould, that is, practically equating the Catholic Church with the Latin church. But Fr. Placid proved that he was different. On the day of his first Mass, Mr. Varkey Podipara his elder brother, held a reception at his residence to celebrate the occasion. Many priests from the monastery as well as from the neighbouring presbyteries were invited. Fr. Placid sprung a surprise on them all by responding in fluent Syriac, the liturgical language and at one time the lingua franca of the St. Thomas Christians to the toast proposed by an elderly priest.

A still bigger surprise was that during his seminary days he had quietly prepared a very scholarly book entitled the Patriarch of Antioch. It was a historic-dogmatic polemic on the primacy of St. Peter and his successors. With more than 400 citations from Scripture and from the early christian writings he proved that Rome and not Antioch was the seat of the primacy of Peter. It was a prophetic call to the separated Jacobite brethren of Kerala to return to their mother church and to reunion with Rome at a time when they were split as in the two warring groups and engaged in continuous litigation in the civil courts for determining the extent of the powers of the patriarch of Antioch in the Jacobite church of Kerala. The book was found to be of such topical interest that it was first serialised in the daily Deepika and later on published in

book form, as the forerunner of more than thirty books to follow. The prophetic nature of the book was proved when the reunion movement began in 1930 under Archbishop Mar Ivanios of the Jacobite Church.

In Rome for Higher Studies

Fr. Placid's higher studies in Rome hardly took him two years. He started for Rome in January 1928 and was back in India in December 1929 with doctorates in Philosophy, theology and canon law, from the Gregorian University. His high intellectual calibre combined with hard work, the thoroughness with which he had pursued his studies while in Mangalore and the system of academic requirements then prevailing in the Roman universities enabled him to complete his studies in so short a time.

Along with acquiring academic excellence, Fr. Placid made use of his stay in Rome to deepen his faith, visiting catacombs as a pilgrim, confirming his determination and sharpening his spiritual and intellectual tools to work for the all round progress of the 'Church he loved', the church of the St. Thomas Christians of India, battered by three centuries of colonial rule, especially for her spiritual renewal and for the reunion of the separated brethren

Marvellous Guru

In January 1930 Fr. Placid was appointed professor at Sacred Heart Scholasticate, Chethipuzha. It was in the September of the same year that the reunion movement under Mar Ivanios had started. It found in Fr. Placid a vigorous champion and an ardent supporter. The next 24 years of Fr. Placid's life in Kerala were years of intense spiritual, pastoral and intellectual activity, journeying from place to place, preaching the word of God and confronting the opponents of the reunion movement. At the

same time he most faithfully and conscientiously devoted himself to his teaching assignments in Chethipuzha. It is a marvel of scholarship and industry that during this period Fr. Placid found time to write as many as 18 of his learned books besides numerous articles published in India and abroad.

The fame of Fr. Placid's scholarship, his deep grasp of spiritual and ecclesiastical matters, his simplicity of manners and easy accessibility and availability won him many friends and admirers among all ranks of people: bishops, priests, scholars and also simple. Ordinary people began to approach him for consultation and spiritual guidance.

Spiritual Trials

Paradoxically, these years of brilliant success, great popularity and intense spiritual activity was at the same time a period of intense inner struggle and sufferings for Fr. Placid. Most of the superiors and some among the formation personnel, already cast in the Latin mould, began to look with suspicion and doubt on Fr. Placid's conduct and teachings. What he taught was the pure and undiluted teachings of the Church, orthodox Christian teaching practised during the early centuries and now enshrined in the decrees of Vatican II. What seemed novel in his teachings to his critics was his defence of the rights of the individual Churches, the doctrine that the universal church is a union of individual churches, enjoying equal rights and status, the teachings of the popes against the latinizing of Oriental Churches and the need to do away with latinization wherever it has taken place. His influence on his students was profound and contagious. They used to flock around him whenever they had a chance. All these aroused

further opposition from those who could not understand him.

Fr. Placid himself with characteristic candour speaks about his experiences of this period in a private little book written at the request of some conferers in 1978 as guidelines for spiritual renewal among the CMIs.

The present writer remembers very well that some 50 years ago to speak of the restoration of the latinized and mutilated Chaldean liturgy to its genuine purity, or of the harm the Latin missionaries did to the Indo-Chaldean church, was considered a great crime by most of the CMI superiors and by those who were giving formation to novices and students. Such was the heritage the Discalced European Carmelites who controlled the CMIs and especially the novitiate had left to their admirers and this in turn to their subjects. What Fr. Kuriakose Chavara, Fr. Kuriakose Porukara and the seven who were expelled from the CMI had suffered from the Discalced European Carmelite Vicars Apostolic and missionaries, made the other CMIs not to speak out their ideas regarding their liturgy, rite or church. This also influenced the above mentioned superiors and others to contract the curious mentality mentioned above. The present writer had the misfortune to become the victim of this mentality. (Some Reflections on The C. M. I, pp. 50-51.)

The extent of this victimization can be imagined when it was finally decided to remove Fr. Placid from his chair of theology at Chethipuzha. Fortunately for the CMI Congregation and for the Indian church the person chosen to occupy that chair when it would be left vacant by Fr. Placid's

removal, had the practical sense not dare to step in. This happened some where around 1940.

What was wrong with Fr. placid was that he was ahead of his times and had the courage to live upto his convictions, a mistake committed by all great personages who have left their marks in history. Fr. Placid's case was no exception to this. What sustained him in the midst of these trials was his deep prayer life and his Christ-experience through devout celebration of the daily Eucharist.

New Honours and Recognition

Meanwhile new honours and recognition were coming for Fr. Placid. In 1943 he was elected as the first councilor of the prior general of the CMI Congregation, its second highest office. Fr. Placid jocularly used to refer to this post as 'the next best'. There was something more to this joke. The office of the prior general had just escaped him. It is said, at the election of the prior general in 1943 Fr. Placid and the person finally chosen had obtained equal number of votes, but as Fr. Placid was the junior of the two preference was given to the other. (Fr. Placid was not present in the chapter of election). Thus he became the 'next best'. For Fr. Placid the scholar, teacher and preacher, the office of the next best was an unavoi-

dable duty than a position of honour. He was very happy when it ended.

Fr. Placid was appointed from Rome as a member of the Pontifical Commission for the codification of Oriental Canon Law in 1934; examiner in Syrian language by the university of Travancore in 1939 and a consultor to the Sacred Congregation for the Oriental Churches in 1952.

With Cardinal Tisserant

With the coming in December 1953 of Eugene Cardinal Tisserant head of the Sacred Congregation for the Oriental Churches, to India on a visit, a new chapter opened in the life of Fr. Placid. The Cardinal made him his personal secretary during his visitation. Hitherto the two had known each other in correspondence, but now it was a case of *veni vidi vici* for the Cardinal. He had got the person he so much needed to help him in his life mission. 'To undo past wrongs to the Indian church of St. Thomas as much as he could.'¹

In Rome Again

Fr. Placid was called to Rome in January 1954. The ensuing 26 years of Fr. Placid's life in Rome were as intensely, totally and passionately devoted to the service of the church as where his first 25 years in Kerala,

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1. Men of character often have to pay dearly for expousing just but unpopular causes. The Cardinal's befriending of oppressed people like the oriental christians in India, made him to run into rough waters as others before him like Archbishop Leo Meurin, visitor apostolic and Archbishop Peter Pizzani, delegate apostolic. I hope the following excerpt from the July-August issue 1985 of the Soul magazine, a periodical devoted to the world apostolate of Fatima will be of interest to the readers of Christian Orient. "Some readers of Soul magazine having read various allegations concerning Tisserant since his death have wondered that from time to time we have referred to the Cardinal in such a praiseworthy manner in the pages of Soul. We have done this deliberately to counteract the allegations. Cardinal Tisserant was probably one of the greatest, one of the holiest and one of the most dedicated church men of this century." (p.6.)

but now on a plane far higher and in a sphere far wider. The Holy See and the various Roman Congregations, especially those connected with the eastern churches, made the fullest use of Fr. Placid's learning, wise counsel and capacity for hard work. At the same time his numerous and frequent contact with the many scholars of international fame and with persons holding highest offices in ecclesiastical administration and his own painstaking researches in the Vatican archives enabled Fr. Placid to grow into his full stature eventually. Besides being consultor to the oriental congregation he was professor in the oriental institute and in the Propaganda College, rector of the Malabar College, member of the Pontifical Commission for the renewal of the Syro-Malabar liturgy and with the setting up of Vatican II he was appointed in 1960 member of the Pontifical Commission for preparing the agenda and in 1963 a papal expert and consultor of the Synod Commission for the Oriental Churches. Fr. Placid also made the best use of his time during this period to publish more than a dozen of his learned books and numerous articles in international periodicals.

The Grain Dropped to the Ground

It may be news to those who know Fr. Placid from his writings only to be told that at the peak of his very successful and momentuous services to the Church he had actually become a cripple, permanently disabled with a lameness resulting from a cycle accident. While crossing on foot a street in Rome on December 2, 1960 a cyclist speeding along the road in violation of traffic laws hit him. He fell down and broke his right thigh bone. The first treatment was not successful; complications arose and for some days his condition was quite critical. He developed septicæmia and had to be given excha-

nge transfusion. When he came out of the hospital he was a limbing man and as a limbing man he remained to the end of his life.

I had the privilege of visiting Fr. Placid in Rome in June 1961, not long after he was discharged from the hospital. Having heard of the critical condition he had passed through and about his disablement for life I was fearing these would have psychologically affected him. But I found him relaxed and fully accepting himself with a holy abandon with no trace of self-pity. He was eager to demonstrate to me the extent of automation he had gained. Then he kept me wondering for sometime with the remark that he had become younger than me. Observing that I did not catch his meaning he repeated the statement. Still observing me blinking he explained "the doctor has told me that as a result of the blood transfusion I had become ten years younger. Now, Fr. Antony, your birth day is September 26, 1909. Mine is October 3, 1899. Now when I became ten years younger, I became younger to you by seven days." I was amazed at his self composure no less than at his memory. Those who have been familiar with Fr. Placid will be able to recollect many humorous and interesting stories like this. I bade farewell to him with the conviction that the grain of wheat fallen to the ground, had decayed and begun to produce many grains.

Producing Many Grains

The greatest achievements of Fr. Placid were made during this period. The period of Vatican II and the Post conciliar period. A measure of Fr. Placid's life success may be gauged from the fact that what he taught and preached 50 years ago and what was looked upon with doubt and suspicion by less enlightened minds, have now been enshrined in the decrees of Vatican II and in the code of

Canon Law. Another area of his success is the extension of Syro-Malabar territory during the two decades he was active as consultor to the Sacred Congregation for the Oriental Churches (1952-'72) and the appointment of archbishop Mar Antony Padiyara as Apostolic Visitor of the Syro-Malabarians living as emigrants in the big cities and industrial areas of India. The decree of the appointment of the apostolic visitor is said to be the only papal decree signed by the saintly smiling pope John Paul I, who guided the Church just for only 30 days. And secret behind this momentous action by the Pope was the friendship that had existed between Fr. Placid and the future pope archbishop Luciano. While vacationing in northern Italy Fr. Placid had acquainted him about the past history and present problems of the Syro-Malabarians. Papal action on the findings of the report is awaited. The one subject on which Fr. Placid had taken the greatest interest and one dearest to his heart was the reform and preservation of the Syro-Malabar liturgy deformed, latinized and mutilated by colonial powers. His painstaking efforts have succeeded. The Holy See has taken definite steps for the preservation of the Syro-Malabar liturgy in accordance with the teaching of the council, integrating reform with adaptation. The pithy description of the St. Thomas Christians by Fr. Placid as 'Christian in faith, Hindu in culture and Oriental in worship' is a formula dynamic in nature and full of potential for authentic restoration and organic adaptation to the various cultures of the different peoples of India. Fr. Placid has always insisted that with the extension of Syro-Malabar (Indo-Chaldean) jurisdiction to the rest of India, not Kerala culture and form of worship but oriental forms of worship suited to the cultures of the people evangelize in these areas have

to be introduced. He has also insisted that every effort must be made to maintain cordial relationship with Latin church. During this period at least on two occasions Fr. Placid was deputed from Rome to study and report on certain problems in the church in India. The golden jubilee of his religious profession and of his priestly ordination were celebrated in Rome in 1967 and 1977 by his conferers, friends and admirers and commemorative volumes were published. In recognition of his unique contribution to learning an endowment has been established under the auspices of the Centre for Study of world Religions for conducting annually Placid Lectures by eminent persons.

Aging with Grace

As Fr. Placid was approaching his 80th birth day he was aging with grace. But the inevitability for free physical mobility began to affect his health. The superiors arranged for his return to India. He arrived in Chethipuzha on December 20, 1980 after an absence of more than a quarter of a century. It was truly a return home. Many people who knew him intimately were no more there. But some were there. Moreover, the constant contacts with 'a new crowd of witnesses, admirers and friends from the Vadavathoor seminary Kottayam, an institution for whose establishment he had played such an important role, kept him mentally occupied happy and active. Breathing the salubrious atmosphere of rural Chethipuzha and responding to the tender medical care he received Fr. Placid was able to serve actively the church he lived for four more years. Many young and old came to him for consultation and guidance.

Last Days of his Life

In the last days of his life Fr. Placid was completely bed-ridden with

His Holiness Pope John Paul II' address to the Syro-Malabar and Syro-Malankara Hierarchies on 19th December, 1985

Venerable and dear Brothers in our Lord Jesus Christ,

1. It is with great joy that I welcome you, pastors of the Syro-Malabar and Syro-Malankara Churches, who have come to Rome to make your quinquennial visit ad Limina Apostolorum and to manifest thereby the bonds of unity, charity and peace by which you are linked with one another and with the Bishop of Rome and Successor of Saint Peter, "head of the Apostles on whose firmness our Lord built his faithful Church" (East Syrian Liturgy: office for the feast of SS. Peter and Paul).

Full ecclesial Communion

In your persons I greet and embrace two individual Churches, unique in character: two Churches witnessing to two ancient, distinct, yet complementary forms of oriental Christianity; two Churches rooted in the Indian soil and adapted to the Indian way of life, living in peace and harmony with their neighbours who

are overwhelmingly of another religious tradition.

It has been solemnly affirmed that the Oriental Churches, "distinguished as they are by their venerable antiquity, are bright with that tradition which comes from the Apostles through the Fathers" (*Orientalium Ecclesiarum*, I). And we know that you are linked to the Apostles through the living tradition of your churches and through the ecclesial reality that embodies it, notably, your liturgy, ecclesiastical discipline, and whole spiritual heritage. At the same time your ecclesial tradition forms part of the Indian reality and is inseparable from it.

My encounter with you today is marked by consciousness of the grace of full ecclesial communion, heightened by the expectation of those encounters I shall have with you and with your numerous faithful February next during my pastoral visit to India. Meanwhile, I would ask you to convey to your priests, religious and lay people the

partial paralysis, affecting also his power of speech. Just two weeks before his death in April 1985, a Placid symposium was held in Chethipuzha when several leaders of the church spoke on the significance of Fr. Placid's services for the renaissance of the church of St. Thomas Christians. Fr. Placid could feel satisfied that his services were appreciated and his work would be continued.

With such consoling thoughts he passed away peacefully two weeks later on April 27.

Archbishop Mar Joseph Powathil referred to Fr. Placid in his funeral oration as one 'worthy to be counted among the Great Fathers of the Church. He was buried in the Sacred Heart Church Chethipuzha and the place is becoming a focal point for pilgrimage and prayer.

assurance of my ardent desire to be among you and to celebrate with you the Eucharistic Liturgy.

2. It is significant that your collegial visit follows close upon the Extraordinary Session of the Synod of Bishops which was convoked in order to commemorate the twentieth anniversary of the closing of the Second Vatican Council. The intention of the Synod was to relive the Council in its atmosphere of collegiality and communion, and this for the special purpose of ensuring the constant promotion of the Council's teachings. Your presence today is characterized by the same Pentecostal grace. It affords us the possibility of a brotherly sharing of common concerns and insights.

I know that you have sought in many ways to give concrete application to the decisions of the Council which had as its principal theme the Church herself: the renewal of the Church was to proceed from a deeper and more authentic understanding of her own nature. This, in fact, is the unifying theme of all the conciliar documents.

Never before had the dignity and position, the rights and duties, of the Oriental Catholic Churches been so unequivocally stated; never before had such explicit recognition been accorded to their spiritual heritage as the heritage of Christ's universal Church: "...variety within the Church in no way harms her unity, but rather manifests it. For it is the mind of the Catholic Church that each individual Church or rite retain its traditions whole and entire, while adjusting its way of life to the various needs of time and place" (*Orientalium Ecclesiarum*, 2). And the Holy See continues today to uphold and proclaim this true Catholic principle, namely, that the diversity of rites is an adornment of the Church and a manifestation and enhancement of her unity.

3. Quite rightly, the process of implementation of the conciliar directives has helped the Oriental Churches of India to realize the full measure of their commitment to the work of evangelization. The particular Churches of the East and of the West "are of equal dignity... and they enjoy the same rights and are under the same obligations, even with respect to preaching the gospel to the whole world (cf. MK 16:15) under the guidance of the Roman Pontiff" (*Orientalium Ecclesiarum*, 3).

The work of evangelization has been going on, at home, in the immediate neighbourhood, and abroad, whenever possible, while thousands of Oriental Christians; men and women, have been engaged in various ministries throughout India under Bishops of a different rite. Here we have a form of fruitful and zealous collaboration between the Eastern and the Western Catholic Churches that should not be forgotten.

Missionary obligation

4. The reports which you have placed at my disposal and at the disposal of my collaborators in the Apostolic See provide a clear outline of the state of your various Eparchies and of the dedicated and diligent service of the clergy, the religious and the laity. I cannot but be impressed by the seriousness of your pastoral and missionary efforts.

Your initiative is manifested in the field of education. special importance is given to Christian upbringing in the family and to catechesis in the parish context. It is manifested also in the programmes, offered in some Eparchies of common theological formation of young candidates to the religious life, especially Sisters. And it is manifested in the teaching of technical skills, even the humble, domestic skills which make for happier homes and help to ward off poverty and want, often restoring a sense of personal dignity.

Charitable and Social service

You are present in the field of charitable and social assistance, through hospitals and dispensaries, orphanages and homes for the aged, for the handicapped, for those in moral distress or who need rehabilitation: the destitute find relief, the poor are befriended and helped. And I note that you are also undertaking developmental activities in the rural areas and in the high ranges, in favour of the more backward populations.

The charity of your local Churches, of your religious communities, is expressed in a multitude of ways and is offered to all without distinction of creed, race or rite. For all this I thank God and pray that he may mould you ever more in the image of Christ, the only Son of Father who went about doing good.

5. In fulfilling your numerous and varied tasks, it is well to remember that all the structures of the Church, all the services she renders are linked to holiness of life and to that zeal which only holiness can make possible and sustain for any length of time. The charity of Christians is the expression of faith, an encounter with the living God; it is knowing Christ "and the power of his Resurrection" (Phil 3:10). In proclaiming her own nature the Church at the same time establishes her priorities: she is to be Christ like, that is, holy. To manifest this holiness of the Church is the most precious service you can render to your motherland, for holiness is a language that India understands.

I urge you then to cultivate within you the sense of the absoluteness and transcendence of God; cultivate the sense of presence of God, and entrust yourselves to him with confidence and joy. Inculcate the value of the sacramental realities as privileged moments and means of encountering God; foster a spirituality centred on the rich

liturgical life of your Churches. Do not neglect to teach prayer, and the significance of the task of contemplation and of praise: prayer which finds its culmination in the celebration of the Eucharist. Venerate the Holy Scriptures (cf. *Dei Verbum*, 21-26), the Old and the New Testaments in their indivisible unity: "For the word of God is living and active" (Heb 4:12).

The two Beatifications

It is a consolation to me, as I know it is to you, that the cause of Beatification of the Venerable Kuriakos Elias Chavara and of the Venerable Alphonsa, a son and a daughter of the Syro-Malabar Church, are in their final stage and await only the solemn rite, which as Pastor of the Universal Church, I shall celebrate, God willing, during my pastoral visit to India.

6. Among the important tasks the Syro-Malabar Episcopate has been tenaciously pursuing in response to the conciliar directives and in continuation of process of a renewal begun earlier under the aegis of the Holy see has been the revision and preparation of the series of liturgical books. The Second Vatican Council urged that "all Eastern rite members should know and be convinced that they can and should always preserve their lawful liturgical rites and their established way of life, and that these should not be altered except by way of an appropriate and organic development" (*Orientalium Ecclesiarum*, 6). It is, therefore, particularly gratifying to me that the liturgical renewal according to the directives and spirit of the Council is proceeding at a regular pace.

I comment you, the pastors of the Oriental Catholic Churches of India, for your efforts to ensure the ecclesial formation of the faithful of all ages, especially those who are called upon to exercise the catechetical ministry. For the further strengthen-

ing of your Churches your efforts in this field need to be intensified and co-ordinated. Special attention should be given to the formation dispensed in Minor and Major Seminaries, houses of formation and novitiates of Religious Institutes.

7. The Holy See is well aware of your concern for the faithful of your rites who live in various parts of India and beyond and who are committed to the care of the local Latin rite bishops. This question was given serious consideration in the Second Vatican Council and, precisely, in the context of inter-Church relations. While urging that "provision be everywhere made for the preservation and growth of the individual Churches", the Council went on to direct that: "For this purpose, parishes and special hierarchy should be established for each where the spiritual good of the faithful so demands" (*Orientalium Ecclesiarum*, 4). At the same time, it reaffirmed the norm that "each and every Catholic ... should everywhere retain his proper rite, cherish it, and observe it to the best of his ability" (*ibid.*).

This problem in India has not yet found a satisfactory solution. The Holy See desires that these faithful residing outside the Eastern rite circumscriptions be offered all the facilities of pastoral care and catechetical formation in their own tradition which the laws of the Church foresee. The Holy See also wishes to promote the harmony of inter-Church relationships and to further the development of a climate of mutual knowledge and esteem among clergy and laity of different racial, cultural and ritual backgrounds. I trust that the inter-ritual problems can be solved before long in a manner fully befitting the Church's maternal and pastoral

solicitude. The Oriental Bishops together with their Brother Bishops of the Latin rite can always expect from the Holy See sure support, protection of legitimate rights of each of the individual Churches and sensitivity to their needs and to the common good of the whole Church.

8. My dear Brother Bishops: It is customary, when speaking of the Oriental Churches, to refer to their venerable antiquity and to the richness of their traditions. This is right and good. But in considering the Oriental Churches of India, I am equally impressed by the extraordinary youthfulness they manifest. The universal Church needs your dynamism and your apostolic and ecclesial witness.

Support of the Holy See

Before concluding, I would ask you to convey my Apostolic Blessing to your priests, to your men and women religious, your lay collaborators, and to all the laity. My warm encouragement is addressed to you for your work in fostering vocations to the priestly and the religious life. I particularly send greetings to your three Theological Faculties, in Alwaye, Bangalore and Kottayam, as well as the Major Seminary of the Syro-Malankara Church in Trivandrum.

Together with you, venerable Brothers in the Episcopate, I thank God, Father, Son and Holy Spirit, who blesses you with an abundance of spiritual energy and fruitfulness, unto the praise of the glory of his grace. I commend you to the loving protection of the Most Holy Virgin Mary, Mother of our Lord Jesus Christ, and Mother of the Church, and to the patronage of your father in the Faith, Saint Thomas the Apostle. "My love be with you all in Christ Jesus" (1 Cor 16:24).

The homily of His Holiness Pope John Paul II on the occasion of the Qurbana of Beatification

"I thank thee, Father, Lord of heaven and earth" (Mt 11:25).

Dear Brothers and Sisters,

1. These are the words of Jesus of Nazareth, and he rejoiced in the Holy Spirit when he uttered them. How *full of meaning* they are for us *today*!

"I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to the little ones" (Mt 11:25).

What things has the Lord hidden? What mysteries has he revealed? Truly the deepest ones, the mysteries of his own divine life, those known here on earth only by him, only Christ himself. For he says: "All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him" (Mt 11:27).

And behold, the Son does reveal these things. At the same time he reveals the Father. The Father is revealed through the Son. And to whom does the Son reveal these things? He reveals them to those whom he chooses: "for such was your gracious will", Jesus tells the Father. He reveals these things to the little ones.

2. Today, in this Sacred Liturgy, we wish to unite ourselves in a special way with Christ the Lord. Together with him we wish to *bless* the Father, for the particular *love* which he has shown *to a son and daughter* of the

Church in India. We praise the Father for his countless blessings during the two thousand years that the Church has existed on Indian soil. With Christ we glorify the Father for the *love* that he has shown to the *little ones* of Kerala and all India.

The Church throughout the world rejoices with the Church in India as *Father Kuriakos Elias Chavara* and *Sister Alphonsa of the Immaculate Conception* are raised to the *ranks of the Blessed* in the great Communion of Saints. This man and this woman, both members of the Syro-Malabar Church here in Kerala, advanced to great heights of holiness through their wholehearted cooperation with the grace of God. Each possessed an ardent love of God, yet each followed a distinct spiritual path.

3. Father Kuriakos Elias Chavara was born here in Kerala, and for nearly all of his sixty-five years of earthly life he laboured generously for the renewal and enrichment of the Christian life. His deep love for Christ filled him with *apostolic zeal* and made him especially careful to promote the *unity of the Church*. With great generosity he collaborated with others, especially brothers, priests and Religious, in the work of salvation.

In cooperation with Fathers Thomas Palackal and Thomas Porukara Father Kuriakos founded an *Indian Religious Congregation* for men, now known as the Carmelites of Mary Immaculate. Later, with the help of an Italian missionary, Father Leopold Beccaro, he started an *Indian Religious Congregation* for women, the Congrega-

tion of the Mother of Carmel. These Congregations grew and flourished, and religious vocations became better understood and appreciated. Through the common efforts of the members of new religious families, his hopes and works were multiplied many times over.

Father Kuriakos's life, and the lives of these new Religious, were dedicated to the service of the Syro-Malabar Church. Under his leadership or inspiration, a good number of *apostolic initiatives* were undertaken: the establishment of seminaries for the education and formation of the clergy, the introduction of annual retreats, a publishing house for Catholic works, a house to care for the destitute and dying, schools for general education and programmes for the training of catechumens. He contributed to the Syro-Malabar liturgy and spread devotion to the Holy Eucharist and the Holy Family. In particular, he dedicated himself to encouraging and counselling Christian families, convinced as he was of the fundamental role of the family in the life of society and the Church.

But no apostolic cause was dearer to the heart of this great man of faith than that of the *unity and harmony within* the Church. It was as if he had always before his mind the prayer of Jesus, on the night before his Sacrifice on the Cross: "*That they may all be one; even as you, Father, are in me, and I in you, that they also may be in us*" (Jn 17:21). Today the Church solemnly recalls with love and gratitude all his efforts to resist threats of disunity and to encourage the clergy and faithful to maintain unity with the See of Peter and the universal Church. His success in this, as in all his many undertakings, was undoubtedly due to the *intense charity and prayer* which characterized his daily life, his close *communion with Christ* and his *love for the Church* as the visible Body of Christ on earth.

4. *Sister Alphonsa* of the Immaculate Conception, born a century after Father Kuriakos Elias, would gladly have served the Lord with similar apostolic projects. And indeed, she possessed a personal devotion to Father Kuriakos from early in her religious life. But the path to holiness for Sister Alphonsa was clearly a different one. It was *the way of the Cross, the way of sickness and suffering*.

Already at a very young age, Sister Alphonsa desired *to serve the Lord as a Religious*, but it was not without enduring trials that she was finally able to pursue this goal. When it became possible, she joined the Franciscan Clarist Congregation. Throughout her life, which was a brief thirty-six years' she continually gave thanks to God for the joy and privilege of her religious vocation, for the grace of her vows of chastity, poverty and obedience.

From early in her life, Sister Alphonsa experienced great *suffering*. With the passing of the years, the heavenly Father gave her an ever fuller *share in the Passion* of his beloved Son. We recall how she experienced, not only physical pain of great intensity, but also the spiritual suffering of being misunderstood and misjudged by others. But she constantly accepted all her sufferings with serenity and trust in God, being firmly convinced that they would purify her motives, help her to overcome all selfishness, and unite her more closely with her beloved divine Spouse. She wrote to her spiritual director: "Dear Father, as my good Lord Jesus loves me so very much, I sincerely desire to remain on this sick bed and suffer not only this, but anything else besides, even to the end of the world. I feel now that God has intended my life to be an oblation, a sacrifice of suffering" (20 November 1944). She came to love suffering because *she loved the*

Suffering Christ. She learned to love the Cross through her love of the crucified Lord.

Sister Alphonsa knew that by her sufferings she shared in the Church's apostolate; she found joy in them by offering them all to Christ. In this way, she seemed to have made her own the words of Saint Paul: "*I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the Church*" (Col 1:24). She was endowed by God with an affectionate and happy disposition, with the ability to take delight in ordinary and simple things. The weight of human suffering, even the misunderstanding or jealousy of others, could not extinguish *the joy of the Lord* which filled her heart. In a letter written shortly before she died, at a time of intense physical and mental suffering, she said: "I have given myself up completely to Jesus. Let him please himself in his dealings with me. My only desire in this world is to suffer for love of God and to rejoice in doing it" (February 1946).

5. Both Father Kuriakos and Sister Alphonsa bear witness to the beauty and greatness of *the Religious vocation*. And I would like to take this occasion to direct my thoughts particularly to the men and women Religious who are present here and to all the Religious in India.

Every one who has been baptized into Christ has discovered a "pearl of great value" and a "treasure" worth all that one has in life (cf. Mt. 13:44-45). For all the baptized share in the very life of the Blessed Trinity and are called to be "light" and 'salt' for the world (cf. Mt 5:13-16). But within the great family of the Church God our Father calls some of you to follow Christ still more closely and to dedicate your lives with a *special consecration* through the profession of

chastity, poverty and obedience. You, the Religious of the Church, bear *public witness to the Gospel* and to the primacy of the love of God. By a permanent commitment and lifelong fidelity to your vows, you seek to grow in union with Christ and to contribute in a unique way to the life and mission of the Church. And what a vital contribution is yours!

In a *rich variety of forms*, you live to the full your evangelical consecration. Some of you have heard the Lord's personal call to the *contemplative* life where, though hidden from the world, you offer your lives and prayers for the sake of all humanity. Others have been called to an active *apostolic life*, where you serve in teaching, health care, parochial work retreats, works of charity and many forms of pastoral activity.

No matter how you serve, dear Brothers and Sisters in Christ, never doubt *the value of your consecrated life*. Whether your service resembles the great apostolic endeavours of Father Kuriakos, or takes the form of hidden suffering like Sister Alphonsa, whatever it may be, it is *important in the life of the church*. Remember the words of Saint Paul, in today's second reading, "We know that *in everything God works for good*" (Rom 8:28). Even when you feel discouraged or weighed down by personal failures or sin, trust even more in the love of God for you. Turn to him for mercy, forgiveness and love. For as Saint Paul says in the same reading: "the Lord helps us in our weakness" (Rom 8:26). It is in him that we find our strength, our courage and our joy.

Without the vital contribution of men and women Religious, the charity of the Church would be lessened, her fruitfulness would be diminished. Thus, I pray that the Beatification of these two exemplary Religious of India will give you renewed zeal for your precious vocation. In your own love

for Christ may you be inspired by their fervour. And like them, may you *keep the simplicity of the "little ones"* of the Gospel. Be pure of heart and filled with compassion. Be always eager to please the Lord. For it is to the little ones that the mysteries of God are revealed (cf. Mt 11:25).

6. And now, I wish to greet all who have come to Kottayam for this celebration. I greet my brother Bishops and all the clergy and faithful who have come from the other Dioceses of Kerala. With respect and esteem I thank all the other fellow Christians as well as our Hindu and Muslim brethren and the followers of other religious who honour me today by being here. I am grateful for the presence of the civil authorities and I invoke upon all the people the blessings of joy and peace.

Truly *extraordinary is this day in the history of the Church and of Christianity on Indian soil*. It is important, too, in the history of the pastoral ministry of the Bishop of Rome, the Successor of Saint Peter. It is the first time that he has had the joy of raising to the glory of the altars a son and a daughter of the Church in India, in their native land.

Therefore we sing *together with the Psalmist* in today's Liturgy. Together we give thanks:

"It is good to give thanks to the Lord to make music to your name, O Most High;

Your deeds, O Lord, have made me glad;

for the work of your hands I shout with joy.

O Lord, how great are your works!" (Ps 91 (92) : 1, 4-5).

Truly great are the works of God! And the greatest work of God on earth is man. The glory of God is

man fully alive with the life of God. The glory of God is the *holiness of each person* and of the whole Church.

Holiness is the work of divine grace. When we proclaim it solemnly in the midst of the People of God in this land, we give glory to the Most High. In the words of Saint Augustine we praise God, saying: "In crowning merits, you are crowning your own gifts".

7. Truly extraordinary is this day! The Prophet Isaiah says: "*As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts*" (Is 55 : 9).

Today it is given to us to penetrate more deeply into these divine thoughts. It is given to us to know better *the divine ways*.

And behold, what ways! What ways!

The Apostle writes: "For those whom he foreknew he also *predestined* to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also *called*; and those whom he called he also *justified*; and those whom he justified he also *glorified*" (Rom 8:29-30)

*Those are the divine thoughts.
These are the divine ways.*

Today it is given to us to see how these thoughts are accomplished in Blessed Kuriakos Elias and Blessed Sister Alphonsa. Today we see how these ways of God lead through their hearts, through their earthly pilgrimages, to the glory of the altars.

8. "Father, it is true". Jesus, says "you have graciously willed it so (Mt 11:26).

And he continues: "Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me;

Intervention of Cardinal Lourdusamy in the Synod

I have been a participant in the 2nd Vatican Council as quite an young man so much so that the venerable Fathers, Their Excellencies, now Their Eminences Marty and Primatesta often asked me whether I had received First Communion.

In formulating many schemata the clause "salvo iure Ecclesiarum Orientalium" was often used because the Council intended to respect and safeguard the ancient traditions, the great patrimony and the peculiar traits of these Churches. The Congregation for the Oriental Churches, not only did work to formulate the Conciliar Decree "Orientalium Ecclesiarum" but also endeavoured to put it into practice after its promulgation.

This Decree, composed of only 30 numbers enunciates principles and norms of great importance.

Although the norms were to be put into practice soon, it was evidently not easy to apply them "sic et simpliciter" without further clarifications. The principles, by their nature had wider character, and had to move authors and executors of law by its inspiration.

1. By recognising the equal dignity of all churches whether in the East

or in the West, the Decree corrects and shelves the claims, born of psychological and cultural reasons, for the one time "prestige" of the latin rite. This was done in order to truly establish a sense of genuine brotherhood and pursue that trend of ecclesiology which was declared in the dogmatic constitution "Lumen Gentium" where the need for the Church of Christ to become incarnate in the local church is strongly defended.

2. The recommendation given in n.4 also follows from the general reason. "Therefore, attention should everywhere be given to the preservation and growth of each individual church. For this purpose, parishes and a special hierarchy should be established for each where the spiritual good of the faithful so demands". This recommendation in the second part refers to the oriental congregation as the only competent organ to recommend the Roman Pontiff the creation of new oriental hierarchies outside the territorial jurisdiction of the patriarch and their synods.

With regard to the oriental faithful who are scattered, this congregation pays special attention to the effect that the latin bishops are to follow

for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Mt 11:28-30)

Jesus speaks in this way. And he speaks to everyone. *We are called to holiness.* We are all called to communion with him: with his Heart, with his Cross, with his glory.

Jesus speaks in this way. And *together with Jesus* so do *Blessed Kuriakos and Blessed Alphonsa*. Their hearts are united with the Heart of the Divine Redeemer and are filled with love for all the sons and daughters of your blessed land.

Amen.

the norms of the conciliar Decree 'Christus Dominus' regarding the care of the faithful of different rites (n.23/3).

Where there are faithful of different rites the diocesan bishop has to provide for their spiritual needs either through priests or through parishes of the same rite or through Episcopal Vicars endowed with necessary faculties even of an episcopal character.

As far as the congregation is concerned there has not been any let up in its course of action from the end of the Council till now. It has already erected many oriental circumscriptions and a few have been elevated to higher positions. It was done in Argentina (for the Ukrainians), in Australia (for Maronites and Ukrainians) in Brasil (for Maronites, Greek-Melkite Catholics) in Canada (for Ukrainians, Maronites, Greek Melkite catholics and Slavaks) and finally in the cities of the United States of America (for Ukrainians, Maronites, Greek Melkite catholics, Ruthenians, Rumenians, Chaldeans). Apart from them these are also two circumscriptions of multinational character namely the apostolic exarchates of the Armenians, one for Latin America and Mexico, another for North America.

In this context the seven circumscriptions of the Syro Malabar Rite erected in India outside Kerala deserve special mention.

3. The numbers from 13 to 18 have normative value on Decrees which refer to the administration and reception of sacraments; while the numbers from 19 to 23 contain disciplines about the divine cult.

In order to perfect these norms the Oriental Congregation formulated its own Decree by the order of the Roman Pontiff. The conciliar decree (N. 18) had decided that the canonical form which was required for the validity of marriage be limited only

to liceity in mixed marriages between the catholic orientals and the oriental orthodox. Through the decree 'crescens matrimonium', of 22nd February 1967, by the authority of Pope Paul VI, this norm was extended also to Catholics of latin rite who contract (marriage) with the orthodox (cfr CIC can 1127 § 1).

4. The norms from 7 to 11 which concern the jurisdiction of Oriental Catholic Patriarchs and their Synods are sufficiently suave and subtle.

In number seven we read as follows "whenever the hierarch of a rite is constituted outside the patriarchal territories, he remains aggregated to the patriarchal hierarchy of the same rite according to norms."

It is not sufficiently clear what is meant by the word "aggregatus".

When a question had to be settled urgently, it was the Holy See, and not the Oriental Canon Law that intervened.

For the interim period, namely, till the promulgation of the code, a number of norms regarding the participation of the aggregate hierarchs in the synod were given by a declaration of the congregation on March 25, 1970. The faculty to propose to the Supreme Pontiff the list of candidates for the office of aggregate hierarch was given to these synods. In number 9 it is said: The patriarchs with their Synods constitute a superior instance for any matter of the Patriarchate including the right of constituting new eparchies and of nominating bishops of their rite within the patriarchal territory keeping intact the inalienable right of the Roman Pontiff to intervene in each and every case.

This assertion at once seemed to introduce an innovation in the existing laws and conventions which required quite often the intervention

of the Roman Pontiff and his explicit confirmation.

After long studies the congregation could propose to the Oriental Patriarchs a new praxis which is in practice today, to the effect that the decision of Patriarchal Synods with regard to the choice of bishops or the erection of new eparchies no longer requires the confirmation of the Roman Pontiff. Such matters are informed as soon as possible to the Roman Pontiff either before taking the decision or before making the promulgation, so that the Supreme Pontiff may grant, if he so pleases, his assent. It could again be said that major acts done by Patriarchal synods or other synods are to be perfected by adhesion to the Roman Pontiff.

5. Apart from the normative and administrative order, the Oriental Congregation has an active part in updating the canonical discipline of the oriental churches by the assiduous work of the Pontifical Commission for the reform of the Oriental Canon Law, whose work has brought optimum results. To such a juridical work is

added the daily work by which the Congregation influences the day to day life of the Oriental Churches in fraternal love either by encouraging and helping them or by exhorting them that the genuine testimony of their fidelity to Christ may be shown in the theological, disciplinary and liturgical fields.

The question at stake is patient and exquisite work. It does not tend to export established models. On the other hand it fully supports every church so that from the bosom of its traditions which are to be accommodated, prudently and wisely to the modern demands it may discover its own genuine character that responds to its pastoral and missionary needs enabling it to witness Christ in situations where customs and mentalities evolve so quickly. Much has been done in the last 20 years after the Council but much more remains to be done which we endeavour to do with hope, and gradually hearing the Lord telling us: "Launch into the deep" and answering with a prompt mind "In thy word O Lord, I shall cast the net"

Simon Cardinal Lourdasamy

Prefect of the Cong. for Oriental Churches

The Pastoral and Missionary Problems of the Oriental Churches in India

(Paper submitted to the Fathers of the Bishops' Synod)

The problem of the Oriental Churches in India has been raised in the Extraordinary Synod held in Rome from 24th November to 8th December 1985. It was quite natural that this Synod which deals with implementation of the teachings of the Second Vatican Council in the last 20 years faces squarely the problem of the Oriental Churches in the light of the Decree 'ORIENTALIUM ECCLESIAIARUM'.

The representatives of the Oriental Churches in India clearly pointed out the areas in which the principles enunciated in the Decree on Oriental Churches have not been put into practice and that on account of the resistance from the part of some of the Latin Hierarchs. This resistance was echoed in the Synod in one of the interventions, which might cause misunderstanding in those who do not know the real situation. Hence we make the following clarifications for those who are sincere seekers of the truth.

Churches, and not mere Rites

The word 'rite' is usually used to connote the reality of the Church. But the term 'rite' conveys a too superficial reality which is inadequate to express the concept of the Church which signifies a much deeper reality. The term 'rite' is unknown to the Eastern Traditions. For them the Church is a mystery which has both internal and external elements. The first chapter of the 'Lumen Gentium' which bears the title "the mystery of

the Church" is quite in tune with the eastern view of the Church. An individual Church, which is usually referred to as a 'Rite' is a people or community of the faithful having their own liturgy, theology, spirituality, discipline, hierarchy and administrative system. The Catholic Church is constituted of such Individual Churches (OE, 2).

Local, Particular and Individual Churches

At present there exists some confusion regarding the use of the terms 'local', 'particular' and 'individual' referring to the Church. This is perhaps due to the indistinct usage of these terms in the Decrees of the Council itself. The lack of clarity in this matter gives rise to a lot of confusion in discussions about the Church at present.

'Local Church' is a generic term which can be applied to any realization of the Church at a given place (locus) such as in a house, town, region, state, or nation. The term 'local church' can thus be applied to both 'particular churches' and 'Individual Churches'.

'Individual Church' results from the verification of the apostolic Christ-experience in a people taking a specific form of life, worship, liturgy, spirituality, and ecclesiastical discipline which is integrated into their particular linguistic, cultural and sociological conditions. It is also called 'Rite'. The Vatican II, Decree

on Eastern Churches says that the Catholic Church is made up of such Individual Churches or Rites (OE, 2). 'Particular Church' is the eparchial unit of the Individual Church or Rite under the leadership of a hierarchy of its own who is in communion with the hierarchy of the Individual Church, which is in communion with other Individual Churches. A particular church is also called a 'diocese'. This is indicated in the Vatican II, Decree on the Church: "Bishops govern the particular churches entrusted to them as the vicars and ambassadors of Christ" (LG, 27). Here the Decree speaks of the power of the bishops to govern their dioceses.

Individual Church: the Church of God

The Catholic Church is made up of the Individual Churches. Each Individual Church is not the whole church, but none the less fully represents it. This means two things – First the Individual Church is not a section of the whole Church. It is in no way to be seen as a subdivision of the real Church, which as the wider unit must therefore be regarded as senior in rank and more important. The whole Church can only be understood in terms of the Individual Churches. Strictly speaking, the Universal Church has no concrete and imminent existence outside the Individual Churches. Secondly, the Universal Church is not a collection or association of the Individual Churches. Rather the Church of God exists in each Individual Church however small and insignificant.

Formation of Different Rites

It is the sharing of Christ-experience through the proclamation of the Word made relevant to the concrete situations of the lives of the people that resulted in the formation of the Church. This service of the word was carried out in different ways. The Word was taught (Catechesis)

meditated and carried in the heart (Spirituality), celebrated (Liturgy) and lived in daily lives (Discipline). This process eventually gave birth to different Individual Churches in the various peoples having specific catechesis, spirituality, liturgy and discipline. The Churches thus formed in the first centuries which were incarnations of the Word of God or Divine Tradition in the lives of the people have a normative value as the Sacred Scripture which was the incarnation of the Word of God in the human language. These ancient Individual Churches can have further organic growth through encounter with new cultures and peoples but entirely new Individual Churches cannot be created out of the wisdom and culture of the peoples. It is only through these early concretizations of Divine Tradition can we come to know the Lord Jesus Christ and His Church. These Apostolic Traditions are complementary and together form the deposit of faith.

The Divine Tradition in the Individual Churches

The Revealed Truth reaches us through the written and the oral word of God. The Decree on Divine Revelation says: "This Sacred Tradition then and the Sacred Scripture of both Testaments are like a mirror, in which the Church during its pilgrim journey here on earth, contemplates God, from whom she receives everything, until such time as she is brought to see Him face to face as He really is (cf. 1 Jn 3: 2)" (DV.7). Again the Decree says: "Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God, which is entrusted to the Church" (DV. 10). Therefore the Sacred Tradition is to be found in the Church.

Tradition in Traditions

This tradition is present in the concrete life and faith of the Church,

namely in the liturgy, spirituality, discipline and life-style of the Church. The 'Dei Verbum' again says: "The sayings of the Holy Fathers are a witness to the life-giving presence of this tradition showing how its riches are poured out in the practice and life of the Church in her belief and prayer" (DV. 8). Hence the Sacred Tradition concretely resides in the faith traditions of the Church.

The Church, as we have seen above, can be understood concretely only in terms of the Individual Churches. Nor does one Individual Church exhaust the reality of the whole Church. So the Sacred Tradition in its entirety resides in the different individual ecclesial traditions, both western and eastern, taken together. Hence the Decree on the Catholic Eastern Churches says: "The Catholic Church values highly the institutions of the Eastern Churches, their liturgical rites, ecclesiastical traditions and their ordering of christian life. For in those churches, which are distinguished by their venerable antiquity, there is clearly evident 'the Tradition' which has come from the Apostles through the Fathers, and which is part of the divinely revealed, undivided heritage of the Universal Church" (OE, 1).

Therefore the Sacred Tradition is not fully represented by the Latin or Western Church alone. It is fully represented by the Universal Church which is a Communion of the different Individual Churches, western and eastern. And the Roman Pontiff, Successor to Blessed Peter is the bond of this Communion and has primacy over this universal Church.

Preservation of Eastern Traditions

It is this love for the Sacred Tradition, enshrined in the ecclesial traditions, that obliges the members of the Oriental Churches to insist on

preservation of their genuine faith-traditions through an authentic growth and evangelization. It is not a religious fanaticism but love for the undivided heritage of the Universal Church which prompts the Orientals to insist on their pastoral and missionary rights and obligations. The Decree on the Oriental Churches says: "All members of the Eastern Churches should be firmly convinced that they can and ought always preserve their own legitimate liturgical rites and ways of life" (OE, 6).

Ecclesial and not Ethnic Reality

The Oriental Churches of India are not mere ethnic groups, but ecclesial Communities. The two Churches, the Syro-Malabar and Syro-Malankara Churches, represent two ancient ecclesial traditions as described above. In fact these Churches have already members belonging to different languages and cultures, such as Tamil and Hindi speaking people. Just as the Latin ecclesial tradition, the Oriental ecclesial traditions can absorb and assume people of different languages and cultures. Therefore to identify the Orientals of India as an ethnic group is a misrepresentation of their ecclesial reality.

Right Missionary Perspective

The right missionary perspective, it is said, follows the principle of incarnation. It is quite true that evangelization implies the incarnation of the 'Word' into human reality of the Place. But 'incarnation' is not 'creation'. Incarnation presupposes the 'Word' or 'Divine Tradition' enshrined in the Ecclesial Traditions which takes on the flesh of the particular human reality. Therefore Pope Paul VI rightly insists on the fact that evangelization is necessarily an 'ecclesial act'

(EN. 60).

The Normative Value of the Revealed Truth

The Decree on Missionary Activity says that "faith should be explained in terms of the philosophy and wisdom of the people "and that" their customs, their concepts of life and social structures should be reconciled to the standards proposed by divine revelation" (AG, 22). So the philosophy and wisdom of the peoples or their customs do not constitute the Divine Revelation. On the contrary they are to be reconciled to the standards proposed by Divine Revelation. So the Revealed Truth or the Word of God enshrined in the ecclesial traditions has a normative value in this process of incarnation. Therefore it is not a question of imposing a tradition or a culture on a particular people. It is rather a question of interaction between the Word of God and the particular human reality through ecclesial experience. This cannot happen but through a genuine encounter between an individual ecclesial tradition, either western or eastern, and a particular human reality of a place.

St. Thomas Christians and Missionary Work

There are some who think and say that the Church in India was confined to Kerala and that the Thomas Christians never did any missionary work to spread the faith before the arrival of the Portuguese and western missionaries. This is far from the truth. Long before the coming of Western missionaries, Christianity was established in Gujarat, Thana, Kallian, Goa, Mangalore, Kaveripatanam and Mylapore, in short, all along the western and eastern coasts and in the main land of India (cf. Hosten S.J., *Antiquities from San Thome and Mylapore*, Culcutta, 1936, p.573ff; Mar Abraham Mattam, *The Indian Church of St. Thomas Christians and her*

Missionary Enterprises before the Sixteenth Century, Kottayam, 1985).

Cosmas Indicopleustes testifies that there was a bishop at Kalliana, near Bombay, in the sixth century (cf. Cosmas Indopleustes, *Topographia Christiana*, Lib. 3, pp. 449-450 in *Bibl. Veterum Patrum*, II, Venetiis, 1776).

The Thomas Christians had in fact spread the Gospel in several parts of the country. They sent missionaries even to China from early centuries (cf. Francis Poire S.J., *La Triple Couronne de la Bienheureuse Vierge Mère de Dieu*, Paris, 1636,p. 384).

For about four centuries, from 1610 the whole of India was under the Latins and the Thomas Christians were not allowed to engage themselves in missionary activities outside Kerala. One might ask, what is the result of four centuries of work exclusively by the Latin missionaries? Except in some tribal areas of Central India and North Eastern parts of the Country we do not find any flourishing Church. Who is responsible, if even after four centuries Catholics are only less than 2% of the total population of India?

Ecclesial Pluriformity and Unity of Witness

Ecclesial pluriformity belongs to the very catholicity of the Church and therefore does not present a divided image. It is rather the intolerant attitude of some people in India towards the Orientals which presents a divided image to the people. Mutual acceptance and respect of one another among the different Churches will be a wonderful witness to the unity and beauty of the Church. The Indian population which has in its social fabric various sorts of pluralism will be most open to respect and accept the ecclesial plurality based on various rites in the Catholic Communion.

The Principle of one territory – one Jurisdiction

The idea of jurisdiction developed gradually in the Church. In the New Testament times the Jewish christian community and the Gentile christian community stand along side each other without any question of jurisdiction. The sharing of the apostolic Christ-experience took different expressions according to the concrete religious and socio-cultural life situations and gave birth to various Individual Churches which existed side by side. It was the people who constituted the Church and not the place or territory.

Multiple Jurisdiction

Later with the development of the institutional elements the territorial and jurisdictional preoccupations also began to appear in the Church. Then we find certain prescriptions regarding the territorial circumscriptions as expressed in the Canons of the Councils of Nicea, Constantinople and Chalcedon, probably to avoid some quarrels and confusions at that time. However, as people began moving from place to place due to persecutions, missionary expeditions, crusades etc. We see that members of various Individual Churches living intermingled especially in Eastern Europe and Western Asia. This situation naturally implied multiple jurisdiction in those regions.

In the Middle East

This happened first in the Middle-East among the Oriental Catholic Churches. From the time of the Crusade also the Latin Church established its jurisdiction in the Orient. Priests of the Latin Rite had accompanied the Crusaders for pastoral ministry among them. The same priests exercised evangelizing ministry and converted the Muslims. That was the origin of the Latin Patriarchates

of Jerusalem, Antioch and Constantinople.

This state of affairs, that is, the co-existence of various Eastern Catholic Churches as well as Latin enclaves within the same Eastern Patriarchal territory, continues for centuries. Thus the norm of territoriality of exclusive jurisdiction was unequivocally set aside losing its universal value, and its place was taken by the norm of personal jurisdiction.

In Persia, China and India

The Latin hierarchies were established in Persia and China in the early 14th century where the Chaldean Church, one of the most missionary-minded Churches of the Orient had already established itself. In the 16th century through the Portuguese missionaries the Latin Church introduced its jurisdiction in India where the St. Thomas Christians already existed for centuries. Thus the principle of multiple jurisdiction has been practically accepted in the Church through the centuries. The present practice of the Church establishing eparchies for the Orientals in the so called Latin territories all over the world simply disproves the argument for one territory—one jurisdiction.

Ecclesiastical Society: Personal

The personal character of the ecclesiastical society also demands multiple jurisdiction. The Church is a society of the baptized, hence of men united to it by a personal bond which is baptism, irrespective of the place in which they might be. The territorial element does not enter into its definition as it does in the definition of the state.

This personal character of ecclesiastical society is confirmed by the definition of a diocese given by the

Council: "A diocese is that portion of God's people which is entrusted to a bishop to be shepherded by him with the co-operation of the presbytery. Adhering thus to its pastor this portion constitutes a particular Church" (CD, 11). Here there is no mention at all of territory, which is accordingly not in the least essential.

Jurisdiction according to the Rites

All the above considerations show that the principle 'one territory-one jurisdiction' has no validity at all in the Church. Multiple jurisdiction is the only right ecclesial arrangement. Ecclesiastical jurisdiction in its theological and juridical dimensions is meant to be exercised directly on the Catholics. It has no direct bearing on the territory. Jurisdiction on the territory belongs to the civil authority. Any basic division of the ecclesiastical jurisdiction therefore, should follow the basic differences in the ecclesial reality of the Christians. Such is undoubtedly the difference of Rites among the faithful, each Rite (Church) having its own liturgy, spirituality, discipline, administrative system, in short, its characteristic ecclesial heritage.

The Purpose of Jurisdiction

The jurisdiction in the Church is not sought for its own sake. It is meant to help the Church to keep up its authentic existence as a Community of apostolic faith and its authentic expressions in the liturgical, spiritual and disciplinary heritages of that Community. Jurisdiction congenial to the ecclesial tradition, therefore, is an indispensable factor for an authentic existence of any Individual Church in the Catholic Communion.

In the Indian Context

Multiple jurisdiction in India is not to be confused with division of the Catholic faithful into ethnic groups, because it is not a question of language or race, but of ecclesial reality which can accept any language or race without distinction between Greek or Jew, male or female. Instead, multiple jurisdiction with provisions for co-ordinated activity for all the three Individual Churches in India will show forth to the people of India the unity in variety and consequently the authentic beauty of the Catholic Church.

Mar Antony Padiyara

Metropolitan Archbishop of Eranakulam

Mar Joseph Powathil

Metropolitan Archbishop of Changanacherry

Rome

6th December, 1985.

The Syro-Malabar Church and the Second Vatican Council

(Speech of Mar Antony Padiyara, the Metropolitan Archbishop of Ernakulam in the Bishops' Synod)

The teachings of the Second Vatican Council have been the source of a re-awakening within the Church. This Synod evaluating the follow up of the Council in the Church will be able to give guidelines which will be decisive for the future of the Church. On this occasion I should like to present the following regarding the implementation of the Council decrees in the Syro-Malabar Church.

A. Historical Background

In India, there are three individual Churches (or Rites) in communion with the Holy See of Rome, namely the Latin Church, the Syro-Malankara Church and the Syro-Malabar Church. The Syro-Malabar Church in India is as old as Christianity itself. It had its origin from the evangelizing ministry of St. Thomas the Apostle in India, specially in Kerala and on the coromandel coast of South India. In the following centuries it developed itself in the cultural context of India and in close contact with the East Syrian Church in the Middle-East. Thus by the first half of this millenium it grew into a Church that was Christian in faith, Oriental in worship and Indian in culture. It had members in many parts of India, and its ecclesial head was known as the "Metropolitan of All-India".

The present Latin Church in India had its beginnings through the

evangelizing ministry exercised by the Missionaries who accompanied the Portuguese "conquistadores" of the sixteenth century.

Through the interest and protection of the Royal Patronage of Portugal and later of the Sacred Congregation of the Propaganda Fide, the Latin Church, was allowed to grow and extend her jurisdiction through out India while through the restricting authority of the same agencies the Syro-Malabar Church was shut in a small territory of Kerala for more than three centuries.

The Syro-Malabarian individuality and identity was disfigured with the imposing of Latin hierarchy and many Latin elements in matters theological, spiritual, liturgical, juridical, administrative and disciplinary. As a reaction to such disfiguring of her identity and curtailment of her autonomy the Syro-Malabar Church rebelled against her Latin overlord in the mid-seventeenth century. The casualty was that about one-third of the Syro-Malabarians broke away from the Catholic communion and began fostering relations with the Antiochean Patriarchate of the Jacobites. In the following centuries they gradually accepted the West Syrian Liturgy and canonical system.

A portion of this group came back to the Catholic communion in 1930 with their West Syrian liturgy and it was established by Rome as

the Syro-Malankara hierarchy, under the leadership of the Late Mar Ivanios in 1932. The rest of the group was later divided into different Christian denominations influenced by the Protestants.

What I said is only a brief sketch of the historical background of the origin and development of the three Individual Churches in India,

Of these three, the Syro-Malabar Church is the most flourishing and is exhibiting great vitality in all matters. Although her strength is only 24% of the total catholic population of India, her own children called to priestly and religious life now supply 70% of the missionary personnel in India.

B. Implementation of the Decrees of Vatican II

I. "Dei Verbum"

Biblical Apostolate: The dogmatic Constitution on Divine Revelation speaks in ch. VI on Scripture in the life of the Church.

In the field of biblical apostolate we have made a great deal of progress. To provide easy access to Sacred Scripture for all the Christian faithful (art. 22) organized efforts are being made for translating and distributing the Bible. Thanks to the efforts of the Bible Commission of the Kerala Catholic Bishops Council and other agencies, almost all the families have a copy of the Bible in the vernacular.

The habit of reading Bible has become a regular feature of our Catholic families. Bible seminars, study groups and prayer meetings are regularly organized on parish, forane, diocesan and inter-diocesan levels.

There is also an increasing number of publications of biblical literature.

The Biblical Periodical 'Bible Bhashyam' in English and Malayalam, published by the Faculty of Kottayam from 1972 onwards, has been rendering a great service to our Church by promoting exegetical studies. A good many books and pamphlets explaining the biblical passages and messages are also being published.

Thus the biblical apostolate has helped the faithful considerably to live by the Word of God, though there is still much to be done.

II. "Apostolicam Actuositatem"

The Decree on the Apostolate of Lay people speaks in ch. III of the various fields of Apostolate.

1. Family Apostolate

The pastoral care of the regularly established families has become part of our pastoral activities. Regular seminars, discussion groups, retreats and counselling sessions for married couples help them to discover and live their vocation and mission. Life-guidance courses for girls and boys are a good preparation for those entering married life. There are also family associations in many dioceses. The Syro-Malabar Church which is providentially blessed with a very healthy family tradition is certainly enriched by this newly developed form of family apostolate.

2. Youth Apostolate

Organized efforts are being made in all the dioceses and also on inter-diocesan level for forming the Catholic Youth. Formation programmes, seminars, leadership camps, are organized to deepen their understanding of christian faith and to prepare them for facing the challenges felt in the Church today. The youth apostolate builds up the youth as a strong force committed to the ideals of the Church.

3. Catechetical Formation (AA 24-25)

In all the parishes Sunday schools are held for children under the age of 16. There are about 1600 Sunday Schools with 550000 students at present. About 24000 teachers (religious sisters and laity) are regularly involved in teaching in these Sunday schools. This is a field where the laity are actively involved contributing their share in building up the Church by rendering voluntary services. Intensive training programmes are held for the teachers at regular intervals on parish, forane, diocesan and inter-diocesan levels. Scholarships and awards are instituted for encouraging the students and teachers. Library and Communication media facilities are also provided on various levels in this field.

Adult catechism has also gained momentum in Syro-Malabar Church after the II Vatican Council. On-going catechetical formation is being given to the adults through study circles, discussion groups, prayer meetings, conventions etc.

III. "Christus Dominus"

The Decree on the pastoral office of Bishops in the Church says in no. 27 of constituting the Priests' Senate and the Pastoral Council.

1. Pastoral Council

There has been a healthy appreciation of the role of the laity in the Church. The Pastoral Council was constituted in all the dioceses which gives the laity a representative forum to take part in the pastoral deliberations of the Church.

2. Priests' Senate

To ensure the co-responsibility of the Presbyterium in the pastoral administration, the Priests' Senate was constituted in every diocese with elected and nominated members. This

has also fostered the unity of the priests with their bishops specially in the pastoral planning.

3. Parish Council

According to the very ancient custom of the Syro-Malabar Church, in every parish there is a duly constituted body of laity known as 'Palliyogam' under the chairmanship of the Parish Priest in view of making deliberations and taking decisions on matters ecclesiastical including temporal administration of the parish. After the Second Vatican Council some parishes introduced the parish councils as envisaged in the Council documents.

IV. "Sacrosanctum Concilium"

Liturgy

Provisions are being made for imparting liturgical formation to all the members of the Church: the clergy, religious and the laity according to principles enunciated in 'Sacrosanctum Concilium' art. 15-19. The awareness that the spirituality based on devotions and pietistic performances, which developed during the period of Western Colonialism, should be transformed into a liturgical spirituality is on the increase.

Continuous instruction is being given in matters liturgical through seminars and courses. As members of the Syro-Malabar Church, the faithful are made aware of their duty to preserve the spiritual and liturgical heritages of their Church. With this purpose a liturgical magazine called 'Dukrana' is being published, which is the only one of its kind in the whole of India.

The lack of proper liturgical formation in seminaries and other formation houses for the last three centuries makes it difficult to have a co-ordinated effort for imparting

liturgical formation to all the faithful in our Church. The fact that a large number of our faithful, seminarians and religious are outside our territorial jurisdictional limits is also a limitation imposed on the Church to give proper liturgical formation to all its members.

However, the clergy, religious and the laity are slowly becoming conscious of a proper liturgical and ecclesial formation. The St. Thomas Apostolic Seminary, and the Pontifical Oriental Institute of Religious Studies, Kottayam, are making significant contributions in this regard.

V. "Orientalium Ecclesiarum" and "Lumen Gentium"

1. Pastoral Care of the Emigrants

According to the teaching of the Second Vatican Council the Catholic Church is a Communion of Individual Churches, which have equal dignity, rights and obligations (LG 23; OE 2&3). However, the Syro-Malabar and Syro-Malankara Churches in India are being obstructed from exercising these basic rights and obligations. The members of these two Oriental Churches are found in large numbers in all the major cities of India.

These Oriental Catholics are denied the right to have pastoral care in their own Rite, because the Latin Church claims to have exclusive jurisdiction in most part of the Indian territory.

This unjust situation was already brought to the attention of the Council Fathers of Vatican II and the art. 3 of the decree on the Oriental Churches was formulated to eradicate this strange situation. The commentators of the Documents of Vatican II have already observed this fact. We

give below references to their observations:

1. H. Vorgrimler, Documents of Vatican II, Vol. I, London, 1967, p. 315.

2. Waltaer M. Abbott, The Documents of Vatican II, London, 1966, p. 375, foot-note no. 7.

3. Victor J. Pospishill, *Orientalium Ecclesiarum*, New York, 1965, pp. 13-14.

We find it our duty to bring to the kind attention of the Holy See the strange situation which our Oriental Churches are facing today in India, because of the unjust territorial restrictions imposed on them from the time of western colonialism. Despite the explicit statements of Vatican II even now they are unable to extent their Pastoral care to the sons and daughters of their churches. We remember here with gratitude that the Holy See had appointed Metropolitan Antony Padiyara as Apostolic Visitor to implement the teachings of Vatican II and the directives of the Holy See regarding the Syro-Malabarians outside Kerala. The Apostolic Visitor studied the situation in India and submitted his report to His Holiness, the Pope, in January 1980. For the last five years the Oriental Churches have been anxiously waiting for the necessary action from the Holy See. We know that justice delayed is equal to justice denied. This is the tragic situation which exists in India.

After 1980, Dialogues were held among the members of the Catholic Bishops' Conference of India (CBCI) regarding this issue. But they were stalled by an intransigent position taken by some members of the Latin hierarchy against multiple jurisdiction in one and the same territory.

The Latin hierarchy's opposition to extending the jurisdiction of the

Oriental Churches of India is clearly against the decrees of Vatican II, and against the practice in most countries of the world.

I am submitting these facts to the Fathers of the Synod to show that, even after twenty years since Vatican II, substantial part of its decrees regarding equal rights and obligations of the Individual Churches in pastoral and missionary spheres could not be put into practice in the Indian context solely because of concentered opposition from the part of the Latin Church in India. May I, in the name of our Oriental Churches in India, request the Fathers of the Synod to suggest ways and means to rectify this unjust situation.

Adequate provisions may be made for the pastoral care of our Oriental Emigrants in their own Oriental Rites. The Syro-Malabar emigrants now living outside the limited territory of their Church do carve for pastoral ministry in their own Rite which they are used to from childhood. They would be most happy to relate to a Syro-Malabar priest, while they find it difficult for them to relate to a quite different ecclesial style of the Latin priests in general. Hence, many an emigrant now simply slips away into ecclesial anonymity. Many even lose their Catholic faith.

The Orientals are not asking for a favour or concession. They are demanding their just rights recognised by the decrees of Vatican II, the new Code of Canon Law, and the directives of the Holy See, which are in practice in the rest of the world.

We are confident that His Holiness, the Supreme Pastor will put an end to this unjust situation and give concrete directions to enforce the teachings of Vatican II and the directives of the Holy See.

Conclusion

By way of conclusion I should like to highlight the main points.

The Syro-Malabar Church has certainly been enriched by the implementation of the directives of the Second Vatican Council on the Biblical, Family and Youth apostolates, Catechetical formation, Ecclesiastical Administration and Liturgy.

However, the directives of Vatican II regarding the Pastoral Care of the Emigrants and the Evangelizing Ministry remain to be implemented substantially, the implementation of which is a basic condition for an authentic growth of the Syro-Malabar Church and the spiritual well-being of her sons and daughters scattered throughout India and abroad.

Mar Antony Padiyara

Metropolitan of Ernakulam &
President, Syro-Malabar Bishops' Conference of India.

The Second Vatican Council and the Syro-Malabar Church

(Speech of Mar Joseph Powathil, Metrapolitan Archbishop of Changanacherry in the Bishops' Synod)

This Extraordinary Synod of Bishops convened to evaluate the follow up of the Second Vatican Council in the Church is certainly decisive for the future of all the Churches in the Catholic Communion. A Critical evaluation of the implementation of the teachings of Vatican II will enable us to formulate certain guidelines for the life and activity of the Church in the future. With this hope may I present the following for the reflection of the Fathers assembled here.

I. Communion Ecclesiology

The emphasis on the nature of the Church as a Communion of Churches is one of the greatest contributions of the Second Vatican Council. The Decree on Oriental Churches clearly states in Paragraph 2: "The holy Catholic Church which is the mystical body of Christ, is made up of the faithful who are organically united in the Holy Spirit by the same faith, the same sacraments and the same government. They combine into different groups which are held together by their hierarchy, and so form particular Churches or Rites".

Teaching and Theologizing in the Church

This nature of the Church has its implications for the life and activity of the Church. The teaching of the

Catholic Church should reflect this 'Communion Ecclesiology'. Theological reflections should be drawn from the one single sacred deposit of the Word of God made up of the Sacred Tradition and Sacred Scripture (DV. 10).

Sacred Tradition – Pluralistic

The Sacred Tradition is pluralistic namely handed over through the different ecclesial traditions, both western and eastern. This is clearly stated in para. I of the Decree on the Catholic Eastern Churches: "The Catholic Church values highly the Institutions of the Eastern Churches, their liturgical rites, ecclesiastical traditions and their ordering of christian life. For in those Churches, which are distinguished by their venerable antiquity, there is clearly evident the tradition which has come from the Apostles through the Fathers, and which is part of the divinely revealed, undivided heritage of the universal Church".

Representative Bodies

Though this is clearly stated in the Council Documents, the different policy making and decision taking bodies in the Catholic Church are at present functioning at the level of regional, national and international interests rather than on a representative ecclesial level. The bodies like Bishop's Conferences and Theological Commissions generally do not repre-

sent the different ecclesial traditions.

It is good to remember here that most of the Ecumenical Councils in the first millennium were held in the East with equally shared participation of all the Churches, both Eastern and Western, while there was a shift to the West in the second millennium.

The second Vatican Council with its 'Communion Ecclesiology' calls for a reorganization of the teaching and theologizing bodies in the Catholic Church, giving adequate representation to the different ecclesial traditions in the Catholic Communion. This still remains to be implemented.

II. An Integrated Vision of the Teachings of Vatican II

From the past experience of studies and discussions on the various documents of the Second Vatican Council in connection with the pastoral and missionary problems in the Church, we feel that there is a lack of an integrated vision of the teachings of Vatican II. For example, in the context of the inter-ritual dialogue held between the Latins and the Orientals in India on the question of the pastoral care of the emigrants and the evangelizing ministry of the Syro-Malabar Church, some of the statements in the Decree on the Pastoral Office of Bishops (*Christus Dominus*) were used by the Latins to deny the validity of certain statements in the Decree on the Oriental Churches (*Orientalium Ecclesiarum*) (Cf. *The Inter-ritual Dialogue 1983-1984*, Delhi pp. 19-94).

Perhaps the time gap between the formulation of one decree and the other may have left room for such disharmony. It may be also due to the lack of an official interpretation of the documents of the Council and the absence of an integral vision of the Church.

The documents have to be taken together and as a whole. It is desirable, therefore, to have an official interpretation giving an integrated view of the teachings contained in the different documents of Vatican II. This will be of great help to have an authentic explanation of the Documents of Vatican II and will facilitate proper execution of the directives of the Council.

III. Evangelizing Ministry

An issue of vital importance, which is connected with the above observations concerns the Evangelizing ministry of the Oriental Churches.

The Decree on the Church's missionary activity (*Ad Gentes*) says that the Church on earth is by its very nature missionary since according to the plan of the Father, it has its origin in the mission of the Son and the Holy Spirit (AG 2). She exists in order to evangelize (*Evangelii Nutiandi* 14). As regards the missionary obligation of the Individual Churches, the Council says: "They have the same rights and are under the same obligation even with regard to preaching the Gospel to the whole world" (OE 3).

The Oriental Churches which are the legitimate heirs of the venerable heritage of the Catholic Church have the obligation to be the authentic witnesses of their divine patrimony. And it is fundamental obligation of a Church to propagate its faith. Our Oriental Churches in India are being obstructed to exercise this basic missionary right and obligation.

For the past Several decads these Oriental Churches were blessed with numerous missionary, priestly and religious vocation. But in order to follow the Lord's call, young men and women were forced to leave their original Churches, adopt the Latin Rite and become missionaries of the Latin Church. It is estimated that

there are some 2000 priests and 8000 religious sisters of the Syro-Malabar Church who are working in Latin dioceses outside Kerala accepting the Latin Rite. This is the only instance in the whole of history where to preach the Gospel to the Non-Christians one has to abandon one's own Church. Sad it is that through such denial of equal opportunities for evangelization in one's own Rite the great missionary potentials of the two Oriental Churches in India are stifled and wasted to a great extent.

Here we are not closing our eyes to the missionary opportunities given to the Syro-Malabar Church by giving Exarchates and later dioceses outside Kerala. Infact the 8 dioceses given to the Syro-Malabar Church is a sign that the Holy See recognises the missionary resources and prospects of this Church. However, the fact remains that these dioceses are territorially based and the bishops are suffragans to the Latin Archbishops. Besides this touches only the fringe of the problem. There are vast areas where the Church has not been planted, and which remain under the control of the Latin Church. Hence this provision does not implement the directives laid down by the decrees of Vatican II. Moreover it does not recognise the equality in missionary rights and obligations between the Churches in Catholic communion.

This strange situation is all the more disconcerting when we take into account the fact that this Oriental Church is as old as Christianity itself on the Indian soil, and it provides nearly 70% of the missionary personnel of India.

The large size of the missionary personnel of the Syro-Malabar Church already in the field, who are being reinforced every year by over two thousand young men and young women who respond to the call of the Lord, will be able to make the

Evangelical Good News heard in every nook and corner of vast Indian sub-continent, if only they are given the freedom to exercise the evangelizing ministry according to their own ecclesial tradition. The Indian population, which has in its social fabric various sorts of pluralism, will be most open to respect and accept the ecclesial pluralism based on the various Rites in the Catholic Church. Hence prompt measures to rectify the unjust situation must be taken to ensure spiritual progress and peace among the Catholics of India.

IV. Ecumenism

The guidelines of "UNIATIS REDINTEGRATIO" have been really a great incentive for fostering ecumenical relationships. The separated brethren have come closer to us owing to the world-wide ecumenical movement.

However there still remain fears and prejudices and real obstacles in the path of genuine ecumenism. One of the major obstacles is the attitude of some of the Latin hierarchs towards the Orientals in the Catholic Communion. A few of their recent assertions are disturbing to the separated brethren. They call India, for instance, a 'Latin territory'. They stand for uniformity of jurisdiction and hinder the Orientals from fulfilling their pastoral and missionary obligations.

As far as the Orientals are concerned, India is a test case. The Orthodox Thomas Christians have their bishops in Delhi, Madras, Bombay and other places and enjoy All-India jurisdiction. They are watching the treatment the Catholic Orientals are receiving in the Catholic Communion. Naturally they feel apprehensive of what would happen to them in an eventual reunion with the Catholic Church. Will they have to subject themselves to the jurisdiction of the

Latin Bishops outside Kerala? Will they be allowed to carry on their missionary work remaining faithful to their traditions and their Church? They would ask themselves: Are the Catholics sincere in their protestations and declarations?

For a genuine ecumenism in India much remains to be done. The separated brethren should feel confident that in the Catholic Communion they will not be losers but can find real enrichment and perfection. This can be achieved only through recognising practically the legitimate rights of the Oriental Churches in Communion.

Conclusion

The teachings of the Second Vatican Council have been the source of a re-awakening within our Church. But much remains to be done. The recognition of the 'Communion Ecclesiology' with its practical implications in the life and activity of the Church is basic to the pastoral, missionary and ecumenical dimensions of the Catholic Church. We look forward with confidence that the discussions and deliberations of this Synod will make the necessary provisions for all the Churches in the Catholic Communion to live their life in its fulness.

Mar Joseph Powathil

Metropolitan of Changanacherry &
Chairman of Commission for Liturgy,
Syro-Malabar Bishops Conference of India.

The Perspective of a Mission Church

(Synodal Speech of Archbishop Henry D'Souza*)

The Decree on Missionary Activity gave remarkable insights to the Church of the future. It recognised God's presence in the non-Catholic world and encouraged the Church "to take over all the riches of the nations, which have been given to Christ as an inheritance". It asked that whatever "could be used to praise the glory of the Creator, manifest the grace of the Saviour, or contribute to the right ordering of Christian life" should be retained and borrowed from the customs, traditions, wisdom, teaching arts and sciences of the local people. Theological education in the great socio-cultural regions should be encouraged; and the faith itself should be explained in terms of the philosophy and wisdom of the people—their customs, their concepts of life and social structures being reconciled to the standards proposed by divine revelation. Such an effort would avoid all syncretism and false exclusivism; it would be adapted to the mentality of each culture and local traditions would be illumined in the light of the Gospel. The paragraph ends with the hope that "new individual churches each with its own traditions have their place in the community of the Church, the primacy of Peter remaining intact" (Quoted almost verbatim from *Ad Gentes* no 22).

In India the mission situation faces the problem of the different

churches. For 1500 years, Christianity was closed in a small area of India, viz. Kerala. Tenacious to the traditions of the great Apostle Thomas, the St. Thomas Christians became encrusted a small closed community, excluding all others from the faith. It was the Portuguese missionaries who first evangelised the sea-coast of India—Goa, Bombay, Kerala, Tamil Nadu. Across the years, other foreign missionaries came from Belgium, France, England, America, Canada, Italy. The flourishing churches now seen in India have been the direct result of the dedicated labours of these apostolic men. The central parts of India, viz. Ranchi and Madhya Pradesh, and the Eastern borders, Assam and Meghalaya, have seen tribal communities emerge and grow—so that today they are over 3 million strong, with hundreds of their own priests and sisters.

At the time of the Independence of India in 1947, the foreign missionaries had a grave concern for their churches—as India was intent on stopping the inflow of foreign missionaries. It was then decided to recruit heavily from the Oriental churches. We are extremely grateful for the devotion and labours of these Indian missionaries, who followed up on the work of the foreign missionaries. They would be the first ones to object

* Archbishop Henry D'Souza was appointed to represent the Federation of the Asian Bishops' Conference (FABC). But his speech was as the representative of the Latin Church in India – Editor.

to any extension of oriental jurisdiction into mission lands. They realise only too well the need for unity of witness. Already, the division among Christian churches is an obstacle to evangelisation. None would want the Catholic Church itself to project a divided image to the young communities.

The problem of the latin-oriental relations in India is grave and complex. I regret that it has been brought to the house here; there is no time to go into the arguments. *Four booklets* have been published on behalf of the latin bishops and submitted to the Holy Father for his information and guidance. I gladly endorse the suggestion made here that a study team be instituted to consider the issues in the light of the 3 documents- viz. *Christus Dominus*, *Orientalium Ecclesiarum* and *Ad Gentes*, along with *Evangelii Nuntiandi*. It will be seen that the latin heirarchs of India are not all diehard obscurantists.

The right missionary perspective must govern our thinking. It is the perspective of the growth of the local church, of its incarnation into the human reality of the place, and of its progressive development into an individual ecclesial reality. In this perspective, questions of rites and rights become secondary, because instead of a narrow preoccupation with maintenance, a broad vision of mission has been substituted. In the mission situation, there is no place for any one church- latin or oriental- imposing its traditions and culture on the new emerging local churches- but rather the fostering of a truly incarnate church emerging from the flesh and bones of the local people. This is the vision of mission today- this is the vision need for missionary work in India.

The Principle of One territory- one jurisdiction goes back to the

most ancient traditions common to both east and west. It has been sanctioned by the Councils of Nicea (Canon 6), of Constantinople I (canon 2) of Chalcedon (canon 12) and reiterated most emphatically by the fourth Lateran Council in canon 9 "*Prohibemus autem ne una eademque civitas sive diocesis diversos pontifices habeat, tanquam unum corpus diversa capita, quasi monstrum*".

It is therefore a fallacy to say that in the Latin tradition jurisdiction is territorial, and in the eastern tradition it is personal. Patriarch Athenogoras I of Istanbul wrote on 24th June 1970 to the Patriarch of Moscow: "From the very first decades of this century, Orthodox .. have massively emigrated to the New World, forming thus the actually existing ecclesiastical jurisdictions in America. This entails a new phenomenon.. an extraordinary and irregular situation, because it permits the coexistence of several metropolitans on the same territory, at times operating under the same title of ecclesiastical jurisdiction for ethnic groups. This is in conflict with the explicit ordinances of the canons .. and is opposed to the fundamental dogmatic principle of orthodox ecclesiology, in which our ecclesiastical organisation has as its base the unity of all the faithful living in the same place as one ecclesial entity, having as its head solely one bishop, by whom the unity of the new people of God is reinforced, where there is neither Greek nor Jew.. but Christ is all in all."

Multiple jurisdiction would divide the Catholic faithful in India into ethnic groups - a bishop for Keralites and a bishop for Tamils etc.. which in the complex variety of races in India cannot but damage the face of the Church, where there is neither Greek nor Jews,.....but Christ is all in all.

Syro-Malankara Church and Vatican Council

(Synodal Speech of the Metropolitan of the Syro-Malankara Church)

Most Holy Father, my dear Fathers, brothers and sisters,

I speak in the name of the Malankara Church.

The Malankara Church belongs to the very ancient Christian Community in India. A part of this community separated from the Catholic Church in the 17th century, returned to the communion of the universal church after three centuries, about 50 years back. It was a very happy experience for me to participate fully in the II Vat. Council. From the beginning the Council aroused great hopes in us and in fact it has produced abundant fruits regarding the christian life of families, education of youth, active liturgical life, vocation to religious life, and service of brethren, specially the poor.

And yet our Church has suffered great loss, because for many of us who are scattered in the different cities of India, there was no faculty for pastoral service according to our proper ecclesial tradition. The people desired earnestly to have their proper liturgy, specially because for us liturgy is the source of the whole religious life.

We are glad that after the Vatican Council the ecumenical spirit has prevailed and our orthodox brethren will be freely accepted and

faculty is given to them everywhere in Catholic Churches for celebrating liturgy. If only the same consideration was shown to the catholics of the Syro-Malankara church from the part of our latin brethren! In this matter, I subscribe to those things which the oriental fathers, specially those from India have said in this synod.

A member of the Synod, Very dear Brother Henry D'Souza was vehemently sustaining the axiom: one territory, one jurisdiction. His Eminence Cardinal Lourdasamy, Prefect of the Sacred Congregation for the Oriental Churches explained here yesterday many things well. I would like only to refer to a few facts.

I do not wish to continue a controversy. Just a few facts to set the record straight.

Archbishop Henry said: 1) one city, one bishop. I am Archbishop in Trivandrum. Five years after our See was established, a new Latin Bishop was appointed in the same city. No questions were asked, no objection was made. My brother Latin Bishop Jacob and myself go on with the best of relations. The same happened in Ernakulam and in Kottayam. The new dioceses were of the Latin Rite!

2) The Archbishop said: One Territory, One jurisdiction. He quoted ancient ecumenical Councils. Surely it

was after these Councils that Latin jurisdiction was introduced into India! Now Latin jurisdiction has been extended all over the world. I ask: "If all are equal, how can some be more equal?"

3) It was alleged that Thomas Christians were not missionary. Actually they were, from early days. Monuments of their immense missionary activities are still available, in N.India, in Sri Lanka, in Central Asia upto China.

The Archbishop spoke about the need of further study on jurisdiction. What is really needed is a careful reading of Vatican Documents, also by Bishops. Why such objections only in India? Before the missionaries came from Europe, we Catholic Orientals lived in India in peace and perfect freedom for a millenium and a half. We Orientals are part and parcel of India, with our spiritual and religious traditions. Our national leaders, Hindus and Muslims have consistently stated this publicly.

For the early missionaries, in spite of all their good-will, all that was not Latin was heresy. They made a bonfire of our liturgical texts. Two million Thomas Christians today live separated from the Catholic Church, primarily due to the unwise policies of these Latin missionaries! Letters are available here in the Jesuit Curia, in which the great St. Francis Xavier compares the lives of Thomas Christians with the lives of his own country-men of the Latin Church in India.

Now regarding religious life I would like to indicate two things: 1) About the salvific power of the cross of our Lord Jesus Christ. The Vatican Council intended a profound renewal of christian life. The centre of this renewal is the paschal mystery of

Christ. For the Council says: "The work of human redemption and perfect glorification of God... Christ the Lord fulfilled, specially through the paschal mystery of his blessed passion, resurrection from the dead and glorious ascension... For the wonderful sacrament of the whole Church has arisen from the side (wound) of Christ lying on the Cross". St. Paul was so convinced about the power of the Cross that he said that he knew nothing except Christ and him crucified. He spoke about the power of the Cross always and everywhere even though he knew that it was scandal to the Jews and foolishness for the Greeks. Besides, the apostle was carrying continuously the cross fulfilling in his body what was wanting to the passion of Christ.

It is clear that after the Vatican Council, penance, specially that bodily, has been greatly diminished with its bad consequences to christian life. Any other time, we ought to manifest to the world through word and personal life the salutary paschal mystery: The cross stands while the universe revolves.

The modern world has made wonderful progress in science and technical matters. It is said that now in 10 years material science makes such progress which formerly took many centuries. Unfortunately this progress subverts life's equilibrium and the man of our times tries to find out his ultimate good in the pleasures of the senses.

2) Regarding liturgical life: The Council gave very great importance to liturgy. The Constitution on Sacred Liturgy explains the reason thus (n.8): In the earthly liturgy, we participate the celestial one already tasting it, which is celebrated in the Holy city of Jerusalem to which as pilgrims we tend... we expect our Lord Jesus

Christ the Saviour until he will appear in our lives and we will appear with him in glory.

Liturgy is the privileged place where we stand before the divine reality, transcendent and ineffable. That reality, that event cannot be adequately expressed through human words or actions. Hence the religious phenomenon is always and everywhere expressed through symbolic and mysterious actions by rustics and cultured people, also among non-christians. Hinduism without any structure exercises valid influence on its followers, even after 4 centuries, precisely by cultivating the sense of the sacred, through the celebration of rites, symbols and mysteries. If the sense of mystery is diminished, religious actions became practically meaningless, specially if the question is about the revealed religion. Hence when regarding the restoration of

liturgy (n. 34) the constitution speaks about the noble simplicity of rites, this is to be understood in its whole context.

It should be said that in the post-conciliar liturgical praxis, sometimes some lamentable relaxation has been made, so that after the first superficial enthusiasm liturgical celebration became less pleasing and without relish. It thus happened that not a few, specially youth, turn themselves to extraneous sects for the so called religious and mystic experience, but are greatly deceived.

Cardinal Garrone, in his "Historic Narration" remembered the splendour of oriental rites. We try with great diligence to preserve and nourish our spiritual patrimony. I humbly wish that this be an example to the whole people of God.

Benedict Mar Gregorios

Metropolitan Archbishop of Trivandrum.

29. 11. 1985

Love in Deed and Truth

(Speech of His Beatitude Myroslav J. Cardinal Lubachivsky
in the Synod of Bishops)

Your Holiness, Eminences and Excellencies, Members and Guests,

I now speak for the Ukrainian Catholic Church. The faithful of this Church are not only in their native land of Ukraine; they are also dispersed throughout the world in the various continents. I wish to speak first about the faithful in Ukraine and then of our Church in general.

For the Ukrainian Catholics in Ukraine itself, the Second Vatican Council with its decisions never really occurred. To you this may sound strange, but it is the sad truth of the twentieth century. In Ukraine no Catholic bishop, no priest, no layman is permitted to function religiously. For all of them freedom of religion and freedom of conscience do not exist.

My predecessor of blessed memory, Josyf Cardinal Slipyj, Confessor, eyewitness, and prisoner of Christ, who bore testimony for the Church in various prisons, concentration camps, and gulags of Siberia, described our land, before this very Assembly in 1971, as "covered with mountains of bodies and rivers of blood." Bloody persecutions, such as during the post-war years, have temporarily subsided, but blatant denial of religious rights is stronger than ever. Distorted facts reach the free world, controlling and biasing public opinion. However, no amount of Soviet misinformation can erase the hideous facts. Our Church is officially outlawed. It exists only underground in great fear of reprisal. I tell you this in order to remind my dear Brothers in the Episcopate, who enjoy the blessings of the free world,

that cruel realities do exist and cannot be ignored in diplomatic silence.

Today, despite the Accords of Helsinki and the Holy Father's insistence to respect basic human rights, such persecution continues to exist. I stand before you as Bishop of this Catacomb Church, which has been continuously persecuted, in every way possible, by a godless government for the last forty years. I ask only one favour: namely, that this our highest assembly remember the Suffering Church, and inform those faithful in your pastoral care of the existence of persecuted Christians, now suffering to keep the faith alive. In St. Paul's words: "If one part is hurt, all parts are hurt with it" (1 Cor 12, 26). If the faithful of the Church in the free world wish to give moral support to their persecuted brothers, they will do much by speaking aloud in their defense and by praying for their increase of courageous perseverance. In such Christian solidarity is there genuine proof that we care to further the cause of truth, justice, peace and brotherly love, and thus fulfill the intentions of the Second Vatican Council.

There is another matter of which I must speak on this occasion, on this twentieth anniversary of Vatican II. The Ukrainian Catholic Church has been struggling to regain her Eastern heritage, sadly on the decline in the past few centuries. Metropolitan Andrej Sheptyckyj, who has led our Church for almost half-a-century, initiated a return to the Eastern spirituality of our Church. Twenty years ago this movement of rebirth received the seal of approval in the Council's decrees *Orientalium Ecclesiarum* and *Unitatis Redintegratio*. There it was very

emphatically stated that those Eastern Rite Churches, in full communion with the Apostolic See of Rome, must work strongly to regain completely all their ancestral heritage: canonical, theological, and spiritual (cf. Nos. 4 & 5, *Or. Eccl.*). Vatican II has given us full encouragement to pursue our revival and has helped convince us that we are moving in the proper and necessary direction. *What precisely are we trying to achieve? We wish to live our proper ancestral tradition—that of Eastern Rite Catholics, the Rite of the great Fathers of the Church. Our roots are Eastern; our spirituality is Eastern. It is important for our souls and the Church that we remain Eastern.* We are not here searching unusual recognition, nor selfish worldliness, but desire only to follow our own heritage. To be Eastern is not necessarily to be Orthodox. One can be Oriental Rite Catholic, just as Latin Rite Catholic. We are of Oriental Rite. This is our heritage. Our existence as both *truly Catholic and truly Eastern is the best proof of the universality of Christ's divinely established Church.*

As the Eastern Catholic Church, we faithful are deeply concerned about our Eastern Orthodox brothers, who would welcome some overdue clarification from us. To them we "Uniates" are an ecclesiological anomaly. To them we are *Latins in Eastern dress*, because we belong directly under the western Patriarchate of Rome. To them we are not a full-fledged Eastern Rite Church in communion with Rome. They consider us to be simply an Eastern Rite local group subject to the Latin Rite Church. Eastern ecclesiology finds it difficult to comprehend such a combination.

We Catholic Easterners feel very uncomfortable in this present situation. Instead of our giving full witness to the universality of the Catholic Church

of Christ, we Eastern Catholics, according to the opinion of many Christians, are a hindrance to the further witness of our Orthodox brothers in Christ. And indeed we are treated as such. Let us not forget that the Orthodox East, today not yet in union with the Holy Roman See, is certainly desirous of re-establishing perfect communion with all Christians. We Catholics will some day be called to render an account of our Catholicity and our true universality.

The members of this Synod, who were privileged to participate in the Vatican II Council twenty years ago, will remember how my immediate predecessor of blessed memory, Josyf Cardinal Slipyj, had asked of the Council on October 11, 1963 that our Church be recognized as one of the Eastern Patriarchates, on historical, canonical, ecumenical, and pastoral grounds. The Council, in its decree for Eastern Churches, has made provision for such recognition (cf. *No. 11*). But, in the last twenty years, nothing has been done to proceed accordingly. We find this very discouraging and strange. If the reasoning be a fear of offending existing patriarchates, one is overlooking far weightier reasons. Namely, the establishment of patriarchates in the Eastern Churches, which by their size and organization are ready for that step, is really required by conciliar ecclesiology, sound ecumenism, and mostly by very practical pastoral reasons. We must assure the faithful of the reality of worldwide unity, no matter where fate may have forced them to settle away from their homeland; and we must assure them of pastoral needs and care to which they are accustomed and for which they do have a right.

More than a hundred years ago, Popes Gregory XVI and Pius IX, in the years 1843-1853 desired to proclaim a Ukrainian Patriarchate, for

even then our Church was at the danger point of destruction by the Russian Czarist Empire. But it seems that Divine Providence planned to save this decisive action for the first Pope from a Slavic nation to make such a rewarding proclamation, and this on the eve of the Millenium Jubilee of Ukraine's acceptance of Christianity under the reign of Saint Volodymyr the Great. Though our Church has been severely persecuted, God has helped us remain His, as a firm Eastern and Catholic entity – *sui iuris* – with its own synodal body in communion with Peter.

For these reasons I now repeat the request of my predecessor, in the name of our entire ecclesial community. Namely, that the Ukrainian Catholic Church be accorded the status of a Patriarchate, according to the tradition of the East and the spiritual needs of its faithful, now and in the future. This I do according to the statement of the Conciliar decree: "Since the patriarchal structure is the traditional form of government in the Eastern Church; the holy ecumenical council wishes, where there is need, new patriarchates to be established" (*Orientalium Ecclesiarum*, No. 11).

Rome: November 25, 1985

The Written Observation of His Beatitude Myroslov J. Cardinal Lutachivsky

The Prefect of the Sacred Congregation for the Oriental Churches in his intervention had much praise for its work and added that although much has been done, there still remains more to be accomplished.

At the very outset of the Second Vatican Council the strong advice given was that "The love of Christ compels us to love and help our neighbours in their material and spiritual needs." Saint John likewise exhorts: "He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him? My dear children, let us not love in word, neither with the tongue, but in deed and in truth" (1 Jo. 3, 17-18).

The Council Fathers knew what these words meant. They were to study the needs of the struggling people, to encourage their faithful in spiritual living, and to assist them all to live a rewarding life with dignity. We are gathered here at this Post-Vatican II Synod in order to consider how the faithful could introduce these Synodal decisions into practice.

But, sad to say, we ourselves, the Bishops, seem not to understand the decisions of Vatican II. We should be like unto Christ, our Divine Saviour. We should be men of deep faith, hope, and love – the love of our needy people. Saint Matthew tells us that Christ "came not to be served, but to

serve" (Mt. 20, 28). For this reason, even the Church has been established – to serve with love, not to rule over the brethren with many laws. With Saint John we can recall that "This has taught us love – He gave up His life for us and we, too, ought to give up our lives for our brethren" (1 Jo. 3, 16).

I have in mind, as one example, the sad case of the Indian Church of the Eastern; the Malankara and Malabar Rites. Although most have been latinized through western missionaries, some still exist. These Easterners are asking for their own priests to serve them spiritually. About four years ago I have heard of a legal difficulty in India among the Catholics. Here at the Council we have heard their Bishops on November 28th requesting Eastern Rite priests for their migrating people. If we remember correctly, one of our own Brother Bishops strongly disagreed, on the basis that there is a law which says "In one location there cannot be two jurisdictions, only one, and that must be the one established first".

When Christ stood before Pilate, He also heard the people claim: "We have a law, and according to that law He must die" (Jo. 19,7). Brothers, we must help these Eastern Rite Indians to live. They must be allowed to have their own spiritual leaders and their own missions for their people. We cannot allow religious suppression in

the Church. The law needs to be changed for India.

There is no reason to be afraid. We have had very successful results trying various jurisdictions. The Church has permitted this in some areas and the system is working very well, thanks to our good Brother Bishops. As examples I can present:

1) Lviv, Ukraine, where there were 3 Metropolitans of 3 Rites:

- a) Ukrainian Byzantine
- b) Polish Latin
- c) Armenian

2) Winnipeg, Canada, where there are now 3 Metropolitans:

- a) Ukrainian Byzantine
- b) English Latin
- c) French Latin

3) Most larger cities of USA and Canada, where both Latin and Byzantine Catholics live amidst 2 or 3 jurisdictions:

- a) Philadelphia
- b) Chicago
- c) Cleveland
- d) Toronto

There are no problems among these dioceses and the faithful praise

God in any one of these various Rites without insult to any Bishop's jurisdiction.

There is only one more point I want to mention here, one concerning the Rite of the children of mixed-Rite marriages. The old Code simply said that the child follows the Rite of the father if he is Catholic, the Rite of the mother if he is not. The new Latin Code says that the parents may decide to which Rite the child should belong. Here we can be somewhat afraid of the future position of the Eastern Rites. Why? Most parents will decide on the Western Rite for the child's social benefit. His Catholic friends will be western, his church attendance western, and his education possibly at a church school. So in order that the child feel safe and suffer no unpleasantries as the parents did, the child will be registered as of Western or Latin Rite. I hope I am wrong. I hope this will not happen. But I am afraid for the future.

Brothers, I am sincerely hoping that too much pressure of the law will not be used by the Fathers who will advise us on the resolutions of Vatican II.

I thank you.

Rome: December 6, 1985

+ Myroslav J.
Cardinal Lubachivsky
Major Archbishop of the
Ukrainian Church.

Fr. Placid and the Malankara Church

My first contact with Rev. Fr. Placid was in the early thirties. In 1930 Archbishop Mar Ivanios had created a violent storm in the Malankara Church, by entering into communion with the Catholic Church. The Orthodox-Jacobite Church, which was one at that time, was shocked at the news of Archbishop Mar Ivanios accepting the supremacy of the Roman Pontiff. The Archbishop had been the real hope of his Church which was then at a very low ebb in its religious and social life. The Jacobites found that all their hopes were shattered and they gave vent to their feelings and sentiments without any inhibition. A bitter controversy ensued and on both sides emotions ran high. Often very strong language was used. Apart from creating heat, such behaviour did not help in any way in promoting the Christian cause.

In the midst of all these agitations, there resounded the voice of one person, who, while he inspired confidence in the minds of the Catholics, evoked nothing but respect and admiration in the hearts of the Orthodox. Fr. Placid was at home among all. His presence in any place was a blessing and was welcome to all irrespective of partisan feelings.

As his name express, Fr. Placid was supremely 'serene'. There was an indefinable charism about him. In his discussions, his aim was not to gain a point or to humiliate an opponent. He wanted the light of truth to shine gently and reassuringly. He seemed to be an immense abyss of knowledge and wisdom. He was always perfect master of any situation. It was his deep and thorough knowledge that

was the source of his strength and self confidence. He created around him a spiritual atmosphere and he seemed to live in constant union with God. Fr. Placid's discourses were not just intellectual exercises, not exhibitions of erudition. His one concern was to make Jesus and His Church really known and sincerely loved.

The contribution Fr. Placid has made in making the Reunion Movement known and respected, especially in its early and very difficult days, is invaluable. He followed up his frequent and illuminating discourses with spiritual retreats for the lay people in various missions and parishes.

The Religious and the Clergy, who came into the Catholic Church from Orthodoxy needed thorough and systematic courses in theology and Christian asceticism. It was chiefly Fr. Placid who took up this very serious and at the same time arduous task. His elucidations were clear, simple and very often enlivened by his sense of humour. He confirmed his words with his noble life and inspiring example. It is remarkable that a person of his stature and deep erudition could come down the level of simple and ordinary people. His filial love and implicit loyalty to Holy Mother the Church, were really contagious. Long-standing prejudices soon gave place to a warm and child-like love for the Church and implicit confidence in her teachings and guidance. His illuminating and at the same time inspiring books, lectures and publications found a very wide audience and readership.

Again it was to Fr. Placid that the Bishops of the Malankara Church

Rev. Fr. Placid J. Podipara and the Syro-Malabar Liturgy

The Syro-Malabar Church is greatly indebted to Rev. Fr. Placid, the greatest luminary of this Church in the 20th century, for his dedicated and selfless service, especially in the field of Liturgy. As the consultor of the Pontifical Commission for the codification of the agenda of the Second Vatican Council and the papal expert of the same Council he influenced the formation of its documents, especially that on the Liturgy. Being the consultor of the commission for the Oriental Churches he could also give right orientation to the decree for the Oriental Churches, which is now hailed as the modern *Magna Carta* for them. His Eminence Cardinal Fürstenberg, the then prefect of the Sacred Oriental Congregation, in his letter to Fr. Placid on 27th September, 1969 mentioned in a special way that the work for the restoration of the Syro-Malabar Liturgy was his

most remarkable service during his office of the consultor of the Oriental Congregation. His Eminence Cardinal Rubin too rightly acknowledges this fact when he wrote to Fr. Placid on 9th December, 1980, thanking specially for his most valuable service in the field of Liturgy.

The restored text of the Syro-Malabar Qurbana, purified of the latinized and other foreign elements, remains to be the perpetual memorial of Fr. Placid's valuable contribution to the Church. He will be also remembered as the one who strongly opposed the unorthodox attempts of some eminent personalities to interpolate Hindu religious elements into the text of the Syro-Malabar Liturgy under the pretext of Indianization. The fact that the Holy See has always followed his suggestions as the safe guidelines for action, even when he was opposed

naturally turned for advice in their various problems. As the Malankara Church made progress and needed codification of its traditions and canonical regulations, it was to Fr. Placid that the Holy See entrusted the compilation of the authentic sources and custom of the Church. Even today these, continue to be invaluable mines of information to the Malankara Church.

During his long sojourn in Rome

Fr. Placid continued to be the best friend of the Malankara Church, its guide and support. Fr. Placid accompanied His Eminence Cardinal Tisserant during his historic visit of the Malankara Church in 1953. He interpreted to that great Churchman the life, the circumstances and the needs of our Church. His life and his dedicated service will ever remain a beacon to the Malankara Church in its future course.

Most Rev. Benedict Mar Gregorios
Archbishop of Trivandrum

by some 'eminent' members of his own Church, manifests the greatness of his personality and the unbounded confidence the Holy See had in him.

We may now examine the chief reasons which prompted him to work for the restoration of the Liturgy to its genuine form.

1. Desire of the Holy See

Refusing approval to the Syriac translation of the Latin Pontificals for the use of the Syro-Malabar Church His Holiness Pope Pius XI said on 1 December, 1934: "Latinization ought not to be encouraged among the Orientals. The Holy See intends not to latinize but to catholicize. Half measures are neither generous nor fruitful. Let a commission be nominated with the task of revising the most ancient pontifical which could be printed part by part." It was this declaration of the Pope and the subsequent measures taken by the Holy See to restore the Syro-Malabar Liturgy that turned him to be the great Apostle of the Eastern traditions, because he was convinced that the Holy See wanted to preserve all rites in their authenticity and integrity. The attitude of the Holy See regarding the non-restored liturgy is reflected in the letter of His Eminence Cardinal Tisserant to the Syro-Malabar Bishops on May 6, 1954: "The antiquity and the flourishing condition of an Eastern Church such as yours certainly do not warrant the continuation of a mutilated and westernized rite as its medium of offering up its worship to Almighty God."¹ The main aim of the establishment of the Oriental Congregation in 1917 and of the Syro-Malabar hierarchy in 1923 was the restoration of the liturgy. The Holy See cannot

ignore the supreme importance of safeguarding the integrity of the Syro-Malabar Liturgy since it belongs to the undivided heritage of the Church. Fr. Placid used to tell the opponents of restoration: "The moment I see that the Holy See may be against my desires I will unconditionally give them up, now I am fully convinced that I desire exactly what the Holy See desires."²

The Syro-Malabar Liturgy needs evolve itself, without undergoing substantial changes, according to the norms established by the Second Vatican Council which calls for the restoration of the genuine tradition where it is lost. Restoration is not retrogressive as some people think "who consider oriental things are backward and who have been trained in an anti-oriental bias, who ignore the value of their ancestral Rite and Ecclesial Tradition and who fear it might be irrelevant to contemporary man of whatever milieu or an obstacle to modern progress."³ Once the genuine form of the liturgy is restored, it becomes the solid basis for further growth by the unfolding of the appropriate elements which lie latent in it or by assimilating to it appropriate new elements. The Holy See regards restoration as the necessary prerequisite to build up the genuine liturgical spirituality of the Church.

2. Vital for the Church

Liturgy is the central activity of the Church because it is both the summit towards which all her actions are directed and the source from which the Church draws her strength. Spirituality, personal prayer and prayer of the Church cannot be seen separately. The whole ecclesial life should

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1. Cfr. Thomas Mannooramparampil, *The Historical Background of the Syro-Malabar Qurbana (Malayalam)*, Kottayam 1986, p. 282.
 2. Id. 289-290.
 3. Id. 296.

be thoroughly imbued with the spirit of the Liturgy.

Each liturgy expresses the faith and theology of a particular Church and is a means of safeguarding its tradition. It has its own spirituality which is different from that of other Churches. It is the school where Christians learn their faith, provided it is not spoiled or disfigured. To deprive the Church of its genuine liturgy is to deprive it of its splendour and spirituality. The destruction of the Apostolic richness and splendour of the Syro-Malabar Church through latinization means also the impoverishment of the universal Church herself (Cf. OE 5 and 6).

Fr. Placid realized that the only possible way to recover the genuine theology and spirituality of his Church was to restore her liturgy. Restoration would not be effective and acceptable unless the Church regains the true sense of the liturgy which was lamentably lost because of the continued use of the latinized liturgy for more than three and a half centuries. Besides, the genuine East Syrian Liturgy has been of special interest for liturgiologists on two grounds: 1. It has the unique characteristic of Judeo-Christian origin and semitic background. 2. It developed without being influenced by other theological trends. The anaphora of Addai and Mari is the best representative of the East Syrian Liturgy and Eucharistic theology. The theological richness of the anaphora is better elucidated in the historical and cultural background in which it originated and developed, because a better understanding of any liturgical text depends on the knowledge of the historical facts and liturgical traditions. Various semitic traits in this liturgy can be accounted for only in the light of Judeo-Christian background of its origin and growth.

In order to impart correct knowledge of the Syro-Malabar Liturgy especially in its historical and theological aspects Fr. Placid undertook researches and published very scholarly books and articles which opened up valuable and rare sources of study for the coming generations. He was the most erudite pioneer in this field who wrote very exhaustively on the Syro-Malabar Liturgy and tried to impart the true sense of what Liturgy means in the Christian life. I would list below some of his famous works *Ritus et Libri Liturgici Syro-Malabareses* (Thevara 1933); *Our Rite* (Mannam 1951); *St. Thomas Christians and Their Syriac Treasures* (Alleppey 1974); *Reflections on Liturgy* (Kottayam 1983); *The Thomas Christians and Adaptations*, in *ECR* 3/2 (1970) 171-177; *The Present Syro-Malabar Liturgy, Menezian or Rozian?*, in *OCP* 23 (1957) 313-331; *Restoration of the Syro-Malabar Qurbana with its accessories* (Roma 1960).

He was a humble seeker of truth who was ready to correct himself provided his first knowledge was found not genuine. For example, although his earlier option was to place the creed before the transposition of gifts in the Qurbana, he later argued strongly for its position between the transposition of gifts and the great entrance.

He understood that the success of the restoration depends mostly on the training which priests and religious get. Therefore he exerted great influence in establishing two major seminaries for the formation of the future priests and several study-houses for the Syro-Malabar religious congregations.

3. Respect for tradition

Syro-Malabar Liturgy has long nurtured the spirituality and influenced deeply the growth of the Indian Church. The latinized liturgy does not reflect the thought and spirit of

the Church Fathers. Only through the carefully planned process of restoration can we regain the lost sense of the genuine tradition.

4. Spirituality of priests

Priests could not draw spiritual benefit from the liturgical functions. They had lost the liturgical sense which makes liturgy the centre of their spiritual life. Secondly, even if they wanted, they were unable to make it the centre of their spiritual life since the calendars followed in the Divine Office and Qurbana were different. They were ordained by using the Latin Pontificals and celebrated Qurbana in a latinized rite. They need the genuine liturgy of their own for leading a genuine spiritual life.

5. Participation of the laity

The laity too were discontent because they had no acquaintance with the liturgical life. Unless liturgy was restored and rendered into the vernacular, they could not participate in it. This fact is acknowledged in the letter of Cardinal Tisserant: "Your Church does not possess the Rite in its authentic form and your laity do not participate actively in liturgical worship as do the other orientals."⁴ The Holy See was ready to allow the use of vernacular only after the restoration of the Liturgy as the above-mentioned letter states: "This sacred Congregation will not be opposed to considering the question of the advisability of introducing the use of the vernacular in your Rite when the latter has been duly restored to its authentic form."⁵ Otherwise, the latinized text translated into Malayalam would make known to every one that it hardly differed in anything from the Roman Ritual.

6. The future of the Syro-Malabar Missions

Syro-Malabar Liturgy is more akin to Indian Religious mind than other rites. It is to be used outside Kerala when new missions territories are to be entrusted to her. Liturgy is a principal force of attraction to the Catholic Church. Rome was of the view that it was not expedient to spread the latinized rite among the new converts in a direct way as through a mission outside Kerala. Therefore as far as the Syro-Malabar rite remained western and defective, it was difficult for this Church to get a missionary territory. It was because of this strong trend of thought that new mission territories were granted to the Malabar Church for the first time in history only after the restoration of the liturgy.

7. Ecumenism

Latinized liturgy is a stumbling block to ecumenism. Non-catholics observe whether the Orientals in Catholic communion are allowed to remain faithful to their liturgical traditions and spirituality. Non-Catholics should feel confident that they will be gainers and not losers in the Catholic communion. The Holy See should take initiative to convince them of its sincerity.

8. A head for the Church

The actual head of a Church is either a Major Archbishop or a Patriarch. Since our Metropolitans are not Major Archbishops, they can come under any Archbishop or Patriarch who becomes the head of this Church. It is feared that the restoration of the Chaldean Liturgy may incite the Chaldean Patriarch to claim jurisdiction over the Malabar Church. Rome

4. Id. 281.

5. Id 282.

showed reluctance to appoint a head for this Church as long as it remained latinized. Therefore Fr. Placid saw restoration as the means for obtaining the autonomy of the Church, as his letter indicates: "Unless our Metropolitan becomes a patriarch or an Archbishop he ought juridically to be under a Patriarch or an Archbishop. This will incite the Chaldean claim. So we must give up our latinized Rite and go back to the genuine form of our Rite so that our Church may have an autonomous position and that we may put a stop to all Chaldean claims though vane they be."⁶

His role in the work of restoration

In accordance with the decision of His Holiness Pope Pius XI, dated December 1, 1934, His Eminence Cardinal Tisserant informed the Syro-Malabar hierarchy on 17. I. 1938 that the Holy See wanted to restore the Qurbana and the Canonical Hours. The first reaction of the hierarchy was negative as their joint letter of 6. 12. 1938 shows: "If it be your mind that we should change our existing Missal and Breviary which have been in use for centuries ... it would be a regrettable surprise to us and to the flock entrusted to our care ... respectively request that our Syro-Malabar Rite ... continue without change and without any connection whatever with the Chaldean patriarchate."⁷ It was Fr. Placid who first came forward to support the decision of the Holy See. In a letter to Card. Tisserant in 1945 he pointed out that people opposed restoration only because of their ignorance and that the Holy See should take the initiative since any attempt at the reform of the liturgy had usually resulted in further latinization. On December 29, 1952 he submitted to the Oriental Congregation a study with detailed suggestions on the pro-

posed reform of the Qurbana, which became the basic guidelines for the restoration. In its first part, he gave suggestions regarding the Missal and the various parts of the different forms of the liturgy. In the second part the temporal and sanctoral of the ecclesiastical year were dealt with. For the first time in history the Syro-Malabar Bishops appointed on Aug. 16, 1953 a liturgical committee consisting of Rev. Fr. Placid J. Podipara, Mathew Vadakel and Thomas Moothedan to study the possibility of modifications in liturgy. The majority of this committee and the bishops wanted only to abbreviate and vernacularize the then existing text while Fr. Placid alone stood firmly for the restoration of the liturgy to its pristine form. His attempt to convince others of the necessity of restoration failed as some of their letters testify. For example, the Bishop of Trichur wrote to Fr. Placid on Aug. 30, 1953: "I must thank you for the two letters sent me on the reform of the Syro-Malabar liturgy. Personally I have no objection in correcting real errors that are now in it. But going back to the pristine purity in Liturgy does not appeal to me for several reasons. May be because I am not a deep scholar in the matter as you are. That is why I went on postponing the reply to your valuable letters and later on forgetting it.

V. R. Chereath just showed me two enclosures on the subject. They are deep and learned. Only I could not understand what exactly you mean by restoring the physiognomy of the Rite." Rev. Fr. Mathew Vadakel also manifests his negative attitude in his letter to Fr. Placid, dated October 8, 1953: "To go back to the Chaldean Rite and then suggest vernacularization is not within the competency of the Commission now instituted. The

6. Id. 288.

7. Id. 85.

Bishops must discuss the pros and cons and then come to a conclusion. My view is definitely against going back to olden days. The chief reasons are the following:-

1) The present liturgy is as old as the Council of Diamper or is at least 200 years old. Hence it is as good as an approved liturgy. To keep the identity of the Rite will mean the preservation of the form which is in vogue for 200 years.

2) Going back to the old Rite will appear novel to the people.

3) The effort needed for this return to pristine liturgy is not warranted by corresponding augmentation of liturgical beauty. The re-ordering of the Mass and the acceptance of some-old prayers from the Chaldean liturgy will not be so attractive and do not seem to foster greater devotion. The proper for feasts in the Chaldean Breviary is attractive; but even in this matter the Chaldean Proper cannot stand on a par with the Latin Proper of the Saints. And so change in the Breviary is not necessary for the present unless it is a question of composing new Breviary in vernacular imitating the best in Latin Rite and the Chaldean Rite. Hybridization in this matter does not seem to be objectionable. "It was due to the lack of knowledge that they could not understand the scholarly mind of Fr. Placid and those who began to study the matter could at least grasp what he aimed at by the restoration. Mar Mathew Pothanamuzhi, the bishop of Kothamangalam wrote to Fr. Placid on June 19, 1957: "Last week I received a copy of the translation of His Eminence's masterly book "Eastern Christianity in India" translated by Rev. Father E. R. Hambye, S. J. Now I understand... the great enthusiasm you have shown in restoring our old liturgy as much as possible and the necessity of returning to the old rite in its integrity... the necessity

of restoring the old See of Angamalee is also understandable... Only people with a historic instinct can fall in line with the viewpoints which the Sacred Congregation for the Oriental Churches is trying to impress on us. A deep study of the various vicissitudes our Church has to pass through, will make everyone convinced of the propriety of adhering to our time-honoured practices and customs..."

Although Fr. Placid was opposed by several in the Malabar Church he was well understood by the authorities in Rome and in scholarly circles. For example, Fr. Raes S. J., an eminent scholar in Eastern liturgies wrote to His Eminence Cardinal Tisserant: "Fr. Placid is the one who knows the rite well."

Since the Syro-Malabar Church showed itself unable to take up the work of restoration the following policy seemed to have been adopted:

1. In order to start the reform, one cannot wait till the bishops ask for it. Their liturgical and ascetical formation separated them so much from their rite that they are unable to appreciate it.

2. The reform should be progressive, i. e. one liturgical book after another.

3. It seems necessary that the reformed liturgical books be prescribed to all by Rome. No bishop has the authority to make the reform acceptable to the whole church. Coming from Rome, the reform would be accepted and no strong opposition could be feared.

A liturgical committee consisting of Fr. Placid, Fr. Raes and Fr. Koro-lovsky was appointed in Rome on March 10, 1954 to take up the work of restoration. It prepared the draft text of the restored Qurbana published it under the title: *Liturgia Syro-Malabarese, revisione e ristampa del Messale Syro-Malabarese*. The explanation

which Fr. Placid gave on it was a very helpful factor for the bishops to welcome it in 1956. He played an important role in the publication of the Syriac text in 1960 and of the partial Malayalam version in 1962.

Even when some 'eminent' persons objected to the use of the restored Qurbana even after its official introduction in 1962, his suggestions seem to have served as the sure guidelines for the Holy See to follow a constant policy of action.

Fr. Placid was the pioneer of the liturgical movement in the Syro-Malabar Church. History of the restoration of the liturgy shows that it was his conviction and scholarship which helped the Holy See to restore the Syro-Malabar Liturgy. His aim is beautifully expressed in the letter of the Sacred Oriental Congregation to Mar Antony Padiyara on July 24, 1985: "The final aim is to offer the people of God, clergy and faithful of the Syro-Malabar Rite a liturgy, substantial in content, truly representative of the ecclesial tradition, and complete in all its parts: indeed, with a spirituality drawing its inspiration from the Bible and the Liturgy. Without such a spirituality, founded on a life filled with the Eucharist and other Sacraments there cannot be renewal in depth."⁸

I conclude from the private conversations with Fr. Placid that he was not satisfied with the approved text of 1962 since it was not without serious defects. It represented the simple form whereas the text approved by Rome was the most solemn form which is called Raza. Since the 'Words of Institution' was in the third person while the prayers preceding and following it were in the second person, the sequence between them could be hardly explained. The rearrangement of the original struc-

ture of the anaphora made it conformable to the latin theology and hampered with the original oriental theology. The rite for the administration of the Holy Communion was not translated into Malayalam nor was it made use of. The general instructions given in the Taksa of 1962 went very often counter to the spirit of the text approved by the Holy Father in 1957. We do hope that his dreams about a genuine text of the Qurbana have been realized in the approved text of the Qurbana of 1985 in which all these and similar imperfections of 1962 and 1968 texts have been remedied. We share with his expectations for the future to which is given beautiful expression in the above-mentioned letter to Mar Antony Padiyara: "It is, therefore, devoutly to be hoped that the Church of the St. Thomas Christians may once again find its roots, at once evangelical and truly original, Oriental and Indian, as pleaded by a spiritual Master recently deceased."⁹

Christian spirituality is basically liturgical and it is the inalienable right of the Christians to lead a life based on liturgy. Therefore Fr. Placid was concerned not only with those Syro-Malabarians who reside in Syro-Malabar dioceses but also with those who live outside them. Fr. Placid demanded the extension of the Syro-Malabar jurisdiction all over India and even abroad not only to assert the fundamental rights of the Church to preach the Gospel in her own motherland but also to offer her faithful ample facilities to lead the Christian life in accordance with the genius of the Church. The best homage we can offer to him is to continue his work for a genuine liturgy which reflects the genius and spirituality of the church of the St. Thomas Christians of India.

Dr. Thomas Mannooramparampil

Ecclesial Formation in the Syro-Malabar Church

"In seminaries and houses of religious, clerics are to be given a liturgical formation in their spiritual life. For this they will need proper direction, so that they can understand the sacred rites and take part in them whole-heartedly; and they will also need to celebrate the sacred mysteries personally as well as popular devotions which are animated with the spirit of the liturgy. In addition, they must know how to observe liturgical laws. Thus life in seminaries and houses of religious will be thoroughly influenced by the spirit of the liturgy" (SC. 17).

The Second Vatican Council, noted for its updated ecclesial vision on the actual problems of the Church, emphatically gives very clear directives on how the future ministers to the priesthood, so also the religious, have to be given a liturgical formation.

The Church is pilgrim. It is moving towards the heavenly Jerusalem where it will adore the Lamb that has been offered up as propitiation for the sins of the world. The divine liturgy that is celebrated here in this world on our altars is a foretaste of this culminating event to be realized in heaven. Hence the importance which the church lays on the divine liturgy.

In the Middle Ages especially, because of the lack of understanding of the divine liturgy, partly due to the incomprehensibility of the liturgical language (which was no more a spoken one), partly due to the lack of proper catechesis, the faithful slowly began to ignore the divine liturgy

and indulge in devotions that sprouted up according to the personal likes or even whims of the ministers of cult or others. In course of time, the divine liturgy of the Eucharistic sacrifice was neglected and devotional practices began to be fostered with great detriment to the genuine christian and spiritual formation of the people of God. Instead of sacraments, sacramentals became important. The Lord of saints was neglected and the saints of the Lord began to be venerated and even 'adored'. There was thus a subversion of values which sometimes was also exaggerated. This became the object of attack of the Reformers. A re-acquisition of proper balance was necessary.

Popular devotions are ephemeral, because they depend, as their source, on private individuals. The divine liturgy is not something that depends on private initiative. It is the activity of the Church as a whole, of the people of God and it does not depend on a private individual. Even popular devotions have to be rooted on sacred liturgy, having their relation to the sacred mysteries that are enacted on our altars. In this way popular devotion also will be stable and in keeping with the hierarchy of values. Regarding this the Council says that the seminarians must be able to understand the sacred rites and take part in them whole-heartedly. They also need to take part in them personally. This requires a thorough preparation.

Here we come to the need for a better and clearer understanding of

the 'communion ecclesiology'. The greatest contribution the Vatican Council has given is to put forward and stress the idea that the Catholic Church is a communion of Churches. "That Church, holy and catholic which is the mystical Body of Christ is made up of the faithful who are organically united in the Holy Spirit in the same faith, the same sacraments and the same government, and who combining into various groups held together by a hierarchy form separate churches or rites. Between these there flourishes such an admirable brotherhood that this variety within the Church in no way harms her unity, but rather manifests it." (OE 2). Each individual Church embodies in it the mystery of Christ and lives the Christ-experience which is its as well as the universal Church's patrimony. It is in living fully the Christ-experience of each Church that the mystery of Christ which is inexhaustive is fully lived. This liturgical life tending to a liturgical spirituality will lead to a better esteem and regard for all individual Churches and will enhance unity.

Unfortunately, such a life is lacking in the Syro-Malabar Church. The history of the liturgy of the apostles Addai and Mari, the deep theological meaning of the various g'hanthas, the exquisite symbolism of gestures and prayers are not being understood by many today. The structure itself of the divine liturgy has to be restored to its pristine purity for this better understanding. The devotions that are existent in the Syro-Malabar Church are more or less accretions from Latin Church. The devotions that were in vogue in that Church were indiscriminately imposed and sometimes slavishly accepted, as for example the different novenas to saints, the ash Wednesday practice, different kinds of Confraternities etc. These have to be liturgically based and oriented. In the seminaries and houses of formation, this is a point to be attended to the

feasts of the different Fridays of the season of the Dedication of the Church should be duly celebrated. Devotional practices and paraliturgical services which have a liturgical basis have to be fostered.

The Cardinal Prefect of the Oriental Congregation, His Eminence Wladislaus Rubin, when he visited the St. Thomas Apostolic Seminary and celebrated the Divine Liturgy for the inmates on 1st January, 1981 said during the homily: "Instruction and initiation in the sacred liturgy is considered a necessary and essential function in every seminary; and the seminarians are to receive the most thorough liturgical training possible from a theological, historical, spiritual, pastoral, juridical point of view... While these characteristics are common to all seminaries, the St. Thomas Apostolic Seminary... has the distinction of being affiliated to the Pontifical Oriental Institute in Rome... The seminary is the privileged centre of liturgical formation in full fidelity to the respective rites."

The ecclesial sense of a people owes its upkeep and furtherance to their priests - the clergy in general. As the priests, so the people, is a famous adage. Since 16th century the formation of the clergy of the Syro-Malabar Church slowly and exclusively fell into the hands of the foreign missionaries. These followed the Latin rite. Consequently, there was an imperceptible endeavour on the part of the foreign bishops and missionaries to conform the Orientals to the Latin tradition. Later, some of the Syro-Malabar prelates, without foreseeing the consequences, wanted this themselves. A clear evidence is the request of the Syro-Malabar bishops made to the Holy See to have the Latin Pontifical translated for use in our Church. The Holy See had to intervene. Pope Pius XI declared on December 1, 1934 that the Church did not want to latinize but catholicize.

The mind of the Holy See was very clear. The identity of the Syro-Malabar Church was to be kept up in its entirety and according to the genuine traditions. If it has lost any of its characteristics (individual) they are to be repristinated, "All Eastern rite members should know and be convinced that they can and should always preserve their lawful liturgical rites, and their established way of life, and that these should not be altered except by way of an appropriate and organic development. Easterners themselves should honour all these with the greatest fidelity. Besides, they should acquire an ever-greater knowledge and a more exact use of them. If they have improperly fallen away from them because of circumstances of time or personage, let them take pains to return to their ancestral ways" (OE. 6). Three things are stressed here: 1) All Easterners should know and be convinced that they can and they should keep their genuine traditions. 2) They themselves should show the greatest fidelity in keeping these ways. 3) If they have improperly fallen away from their traditions, they should take pains to return to their ancestral way.

The pathetic situation to which the Syro-Malabar Church was reduced consequent to 400 years of continuous latinization tendency, was paining all those who had the good of the Church at heart. The situation was anti-ecclesial and anti-ecumenical. The community - specially its priests and bishops - was reduced to a form of hybrid Latin Church: the church architecture, devotions, vestments, spirituality and theology - every thing was practically not only latin, but people had begun to develop an aversion and a contempt for things oriental. Everything latin was thought, albeit unconsciously, to be better than oriental.

Eugene Cardinal Tisserant understood this strange situation of the

Syro-Malabar Church. But Fr. Placid, the veteran liturgiologist, and Church historian was the catalyst for Cardinal Tisserant. Fr. Placid knew very clearly that the undoing of the Syro-Malabar community had been effected through the education and formation of a clergy according to the western and latin pattern. He knew that the only way to undo what confusion had been caused, the only remedy was to form a clergy deeply spiritual, but also deeply rooted in and convinced about the traditions of their Church. This knowledge and the consequent action to realize the end in view guided and directed Cardinal Tisserant to found a new seminary, the St. Thomas Apostolic Major Regional Seminary for the formation of oriental, specially Syro-Malabar clerics. Action soon followed and in 1962 on July 3rd the Seminary was officially inaugurated. The seminary is conscious of its vocation and is striving to realize this vocation of forming genuine oriental, Syro-Malabar priests. The seminary is happy that its endeavours, humble though they are, are bearing fruit.

This same sense of easternness and earnestness radiated in the tradition of the Syro-Malabar Church has to be shown by the religious superiors of the various congregations. They, as well as those engaged in the formation of the clergy, should be convinced about the need to be genuine orientals, to keep to their traditions and to be loyal to them. They should feel their responsibility to make their contribution to the universal Church which they will be able to do only by being true and committed orientals.

The Syro-Malabar Church was and has to be a true Oriental Church. Our characteristic traditions meant a deep devotion to the Cross (not the crucifix), to our Lady. Our forbears used to wear a cross on the tuft of hair which they grew on the top of their

head. All our families should revive the veneration to the cross, the St. Thomas Cross which is our own. We must foster the devotion to our Lady, by special family prayers and practices. Our devotion has been to our Lady with the child, and not just to Our Lady.

To get at the heart of the Indian mind, it would be good to think of repristinating the fast and vigil which was common in our Church. Saouma, sahra, slotha. ഓടം , ദിനം , ഉപവ്സം
This will definitely attract the Indian mind and will show how our Church is genuinely Indian.

From the point of discipline, we must give the due place to our laymen in matters relating to the Church as was our custom. Under the influence of the Latin legal system, the role of the laymen has been reduced to a minimum. In the yogams (meetings) that were decisive about matters relating to our Church, laymen played a decisive role as at

Diamper, Angamaly, Mattancherry etc. The Church is the Church of the whole people of God. Our palliyogams were functioning well, much before the Vatican Council spoke of the parish and pastoral councils. In the palliyogams the participation of the laity was universal and significant. This participation is always with and under the priests.

What is ultimately required is to live and put into practice the communion ecclesiology. This principle asks the Syro-Malabar Church which has received the deposit of faith from St. Thomas, the apostle, to live its identity, constituted of liturgy, spirituality, theology and discipline. The role of the Holy Spirit as understood in our Church and the interpretation of the doctrine of faith from our way of understanding it will have to be explained. A clergy and religious who are leaders of the people will have to spearhead this movement which has to be genuinely ecclesial and therefore oriental.

St. Thomas Ap. Seminary
Vadavathoor P. O.
Kottayam 10.

Joseph Koikakudy

Fr. Placid's Memorandum to His Eminence Eugene Cardinal Tisserant

A Monumental Memorandum

We are indeed privileged to publish in this issue the *memorandum* submitted to His Eminence, Eugene Cardinal Tisserant by the late Rev. Fr. Placid J. Podipara, CMI on November 26, 1953. His Eminence was then the Secretary to the Sacred Congregation for the Oriental Churches (the Prefect, then, was the Holy Father himself) and was making an official visitation in India. Rev. Fr. Placid was chosen by his Eminence himself as his special secretary during that visitation.

This *memorandum* appears to be a 'land mark' in the history of Oriental Churches in general, and those in India in particular. Moreover, it outlines the 'ecclesiological vision' of a man whom we boldly qualify as the greatest ecclesiastical luminary of India in the twentieth century. It is a "communio-ecclesiology", propounded at a time when even the Pope who convoked the Vatican II was not dreamt of.

The Holy See appears to have given the needed weight to this *memorandum*. The whole Syro-Malabar Church at least ought to remain thankful to the Holy See for that. Whatever Fr. Placid has purported in this *memorandum*, has already been realized either in the ecclesial life of the Syro-Malabarians, or in the official proclamation of Vatican II. We give here the original document with footnotes, just to clarify the situation, added by the editor.

Dr. Varghese Pathikulangara, CMI, Editor

Sacred Heart's,
Changanacherry, South India.
Nov. 26, 1953
(Submitted at the Bishop's House
Thiruvalla)

Your Eminence,

May I herewith submit for Your Eminence's kind consideration certain questions regarding the Syro-Malabar Church. These questions deal with:

- I. The restoration of the Syro-Malabar Rite,
- II. Seminaries for the Syro-Malabarians,

- III. Extension of the Syro-Malabar territory and jurisdiction with special reference to objection from Double Jurisdiction. The question of a Hierarchy for all Syro-Malabarians dispersed throughout India is hinted in this connection; this Hierarchy may hearken back to the ancient Syro-Malabar Metropolitan known as the DOOR OF ALL INDIA,
- IV. A mission for the Syro-Malabarians,
- V. Syro-Malabar provinces of Latin Religious Institutes,
- VI. Religious Congregations and Institutes among Syro-Malabarians,
- VII. Educational Institutions.

I have briefly developed these questions in these appended pages under the general heading CERTAIN QUESTIONS REGARDING THE SYRO-MALABAR CHURCH.

In the course of developing these questions I have also made a few suggestions for the progress of the Syro-Malabar Church revealing certain things that do or may do harm to the same Church.

Kissing the Sacred Purple on bent knees
and imploring Your Eminence's blessings,

I beg to remain,

Your Eminence's obedient son,

Fr. Placid of St. Joseph, TOCD (CMI)

His Eminence Eugenius Cardinal Tisserant
Secretary to the Sacred Congregation for the Oriental Church.

CERTAIN QUESTIONS REGARDING THE SYRO-MALABAR CHURCH

I

The Restoration of the Syro-Malabar Rite

The Syro-Malabar Rite is highly latinised and also mutilated. Its restoration cannot be delayed any longer. But there is no hope that an efficient move will come from Malabar itself. It would be enough for the present to restore to the Rite its structural unity and original physiognomy. This is the minimum that in no way can be omitted or delayed. The restoration can easily be begun from the Pontificals.

The tendency to copy everything Latin should be discouraged.¹ By restoring the Rite to its original physiognomy it must be given scope for

1. The tendency to copy everything Latin or Western continues to exist even today. The seminary education and religious formation imparted by the western missionaries have contributed considerably in evolving and preserving this tendency.

congenial growth in the different environments it may find itself in the various parts of India.²

Laymen exhibit a great desire to have parts of the Rite translated into Malayalam. This will certainly promote their spirituality. But it is not advisable to introduce Malayalam into the Rite before the Rite has been restored as said above. There is need of creating in all, both clergy and laity, a true liturgical sense. The background has to be prepared in seminaries. The introduction of Malayalam will be a nice occasion for restoration of the Rite.³

Since the Syro-Malabar Rite was known as LEX THOMAE before the 16th century and also in the 16th century, it is suggested that it be called THOMAS CHRISTIAN RITE. This appellation will be more appealing to the educated Hindus for whom the particle SYRO may sound foreign. Of course, the Rite will remain Chaldean in structure; but the Thomas Christian touches it still has will be given more prominence to. This will easily make the Hindus understand that Christianity has been in India from the very beginning.

II

Seminaries for the Syro-Malabarians

a) *Major Seminary.* The Syro-Malabarians have no Major Seminary of their own. True, there is the Always Seminary. But though this be under the S. Oriental Congregation, it is for purposes of jurisdiction under the Latin

2. Those who accuse Fr. Placid, and say that he worked only for restoration, have to read this sentence several times. Fr. Placid always stood for organic development and real integration of the Chaldeo-Indian (Syro-Malabar) heritage to any given situation whether in India or outside. In this case he had a wider ecclesial vision than the so-called Indianisers of today, who try to narrow down the horizons of the Church to the boundaries of a nation. Those who really and reasonably love the Church have to take the position of Fr. Placid; and not superficially run after the myths of "change", "liberation", "updating", "Indianisation", "contextualisation" etc. All those dimensions are needed, but only after having discovered and taken into account one's own original apostolic heritage.
3. This paragraph really expounds the essence of liturgical spirituality according to the vision of Eastern Churches. One must evaluate it in the light of Vatican II, which stresses liturgical spirituality, and encourages liturgical celebrations in the vernacular.
4. I am very glad to share with the readers of *Christian Orient*, a rethinking on this particular topic, which Fr. Placid himself had shared with me a few years ago. Of course, Fr. Placid and all the Syro-Malabarians will only be happy to call their "Rite", the "Thomas Christian Rite". But, till a complete and perfect unity among all the different Thomas Christian communities, will it not be an appropriation, wounding to the Thomas Christian groups other than the Syro-Malabar Church? Looking even beyond, is such a complete and perfect unity possible at all? The reason is obvious: The re-united Malankara Church prefers to retain the Antiochian liturgical traditions. Is it not wise then, to think of another appropriate name for the present Syro-Malabar Church? Thinking along these lines, Fr. Placid arrived at the title, "Chaldeo-Indian (Indo-Chaldean)

Archbishop of Verapoly.⁵ It may be mentioned here that the territory wherein stands the Seminary is common to the Syro-Malabar Archbishop of Ernakulam also. Again, the formation imparted in this Seminary is utterly inadequate at least from the Oriental point of view. There is no provision for Oriental studies such as the history of the Syro-Malabar Church, the history and nature of the Syro-Malabar Rite and so on. To teach all these there is need of a thorough change in every line. For, as things stand at present, nothing of all these seems to be possible in view of the relations between the teachers and the taught. If this state of things cannot be changed, the other alternative would be to have a separate central Major Seminary exclusively for the Orientals.⁶ It is high time to proceed with this reform which must include in a special manner the liturgical and historical formation of the alumni.

Orientalists studying in other seminaries such as Kandy, Trichy, Mangalore & c should be given all facility to learn and practise things Oriental.

The TOCD (CMI) Houses of Studies also have to become more Oriental in outlook. There also the Oriental atmosphere is lacking, and there is required a more intense study of things Oriental.⁷

b) *Minor Seminary.* Each Eparchy has now a Minor Seminary in which students are taught Syriac and Latin for two years. No sufficient attention, however, is paid to the teaching of Syriac. It is supposed that those who are sent to Alwaye will learn Syriac there. But what about those who are sent to Kandy and other places? Again, at Alwaye the study of Syriac is confined to liturgical books and to a few other lessons only. Hence a solid foundation has to be laid in the Minor Seminary itself. The atmosphere in the Minor Seminary is not conducive to this at present. There are professors whose very presence creates in the students an indifferent attitude towards things Oriental. This attitude in course of time makes them neglect or even hate everything Oriental.

The above mentioned remarks apply also to the TOCD (CMI) students who undergo the same courses before they are received into the Novitiate.

Rite". Since "Chaldee" means "biblical Syriac" or "Aramaic", "Chaldeo-Indian Rite" can very well present the original Church in India, who expressed herself in "biblical Syriac" or "Aramaic". This name leads one to the original roots of Christianity in India, namely, the Indian and Chaldaic cultural roots. Thus during his last days, Fr. Placid was more for this "Chaldeo-Indian" title for the Church he loved.

5. It was the situation in 1953. Now, as far as I know, this seminary is under both the S. Congr. for the Or. Churches and that for the Evangelization of Peoples, and the immediate administration is under the vigilance of the Kerala Catholic Bishops' Conference.
6. The St. Thomas Apostolic Seminary, Vadavathoor, Kottayam is the result of this desire and request.
7. Both these wishes of Fr. Placid have not yet been satisfactorily solved.

III

Extension of the Syro-Malabar territory.⁸

The present Syro-Malabar territory is very small. It is only as extensive as the territory of the eparchy of Thiruvalla, and is also shared by the jurisdictions of Thiruvalla, Vijayapuram, Cochin, Alleppey and Verapoly. It may, therefore, be extended to the north and to the south so as to cover at least the whole of Malayalam speaking areas of South India.

The extension to the north is imperative since the great majority of the faithful of the Latin diocese of Calicut is Syro-Malabarian in Rite and nationality. A portion of the Latin diocese of Coimbatore-Melarcude may be added to the Syro-Malabar territory since the faithful there are Syro-Malabarians and the place is contiguous to the eparchy of Trichur to which it is said to have belonged at one time.

The extension to the south also is a necessity. The Syro-Malabarians in Travancore-Cochin are a very strong community and so they have to have their influence felt in Trivandrum the Capital of Travancore-Cochin. The Jacobites have their own churches and priests in Trivandrum. The Syro-Malabarians, however, have no influence there as a community. There are already a few Syro-Malabar families permanently residing in Trivandrum while the TOCD (CMI) Fathers maintain a residence also there. There are, besides, more than a thousand and more families of Syro-Malabar colonists in the Latin dioceses of Trivandrum and Quilon. These colonists are not, as a whole, very rich and many of them live in the interior where they cannot have free access to Latin priests. There are v. g. hundreds of families of Syro-Malabarian colonists in a place called Maya in the Latin diocese of Trivandrum inhabiting mountaneous regions. Once in a month or so a European missionary goes to them; but his services are inadequate to keep the colonists in the practice of their faith. Moreover, in some places there is also the influence of Jacobites who are of the same race and culture as the Syro-Malabarians. Considering all these there may not be any serious objection to extend the Syro-Malabar jurisdiction to the south also.

The Syro-Malabar Hierarchs may not easily send out priests or put up churches for these poor colonists unless they are given jurisdiction over them. If, however, these colonists are left to themselves as they are left now, neither the Latin Ordinaries nor the Syro-Malabar Hierarchs will duly care for them. Hence it is imperative that the Syro-Malabar territory should be extended to the south also.

Syro-Malabar Jurisdiction outside the Malayalam speaking areas⁹

Outside the Malayalam speaking areas also there are to be found many Syro-Malabarians v. g. in Bombay, Madras, Bangalore, Poona, Delhi & c. Since

8. The temporary extension of the Syro-Malabar jurisdiction, which was in Fr. Placid's vision in this particular context, is almost realized by the benevolence of the Holy See, especially by the efforts of Cardinal Tisserant.

9. It is for this extension of jurisdiction that the Orientals are still bargaining with the Latin hierarchy in India. But Vatican II has already granted it years ago. Although too late, at least now the Orientals in India have to work out definite plans according to the Council documents and start to execute them without delay.

India is politically one now, the Syro-Malabarians will continue going out and forming Communities in chief centres as officials or as labourers or as students The Jacobites and the Marthomites who have gone out in the same manner have got in some places chapels and priests of their own and where they have no chapels their priests minister to them in Protestant churches. Since the Syro-Malabarians and these non-Catholics are of the same stock having also family connections there is danger for the Syro-Malabarians to lose the Faith in places where they have no priests of their own. For the afore-said non-Catholics there are, moreover, Bishops who occasionally go out of Travancore-Cochin to visit them.

Hence the suggestion that for the Syro-Malabarians dispersed throughout India outside the Malayalam speaking areas there be given a Hierarchy who may see to their needs through Syro-Malabar priests or otherwise. This will be a means also for promoting the reunion of Jacobites and Marthomite emigrants. The Latin Ordinaries can do very little or nothing in this line. In the centres spoken above TOCD (CMI) houses or residences also could be opened to cater to the needs of the Syro-Malabar emigrants.

It may be said that the needs of the emigrants could be met by sending to them Syro-Malabar priests under the local Latin Ordinaries. But as a matter of fact the Syro-Malabar Hierarchs may not be moved to send out priests or to put up churches for these emigrants as long as these emigrants continue to be under Latin jurisdiction. Hence the question of a Hierarchy for them as well as the opening of TOCD (CMI) houses or residences are to be taken up for immediate consideration.

Objection from double jurisdiction.

It is fear of double jurisdiction that is often adduced as an objection against the extension of the Syro-Malabar territory and jurisdiction. But double jurisdiction in this case is not like the Padroado and Propaganda jurisdictions of old which had for their subjects faithful of the same Rite and of the same Canonical discipline existing in the same territory and sometimes in the same parish. In our case, on the contrary, Orientals and Latins though existing in the same territory, have different Rites and also different Canonical disciplines. Again, double jurisdiction is something which cannot be entirely abolished. For example, if in the same territory there are people of different languages, the Bishop of that territory will have to give different pastors for different languages. Is not this a kind of double jurisdiction? But it may be said that here the adjustment rests with the same Bishop. Yes, in the case of Hierarchs of different Rites the adjustment rest with the BISHOP of Bishops, the Roman Pontiff, and all reasonable clashes could be satisfactorily composed. Double jurisdiction is not a new thing in the Catholic Church in the sense exposed here. It exists in Travancore-Cochin and in many other parts of the world, and before long Western Europe also will have to deal with the same

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10. In America, Canada, Argentina, Australia, Countries in Western Europe, Middle East countries, several of the African Countries etc., there are more than one ecclesiastical jurisdiction today. In ancient India, there was only one ecclesiastical jurisdiction - the Thomas Christian jurisdiction. When the Latin Church entered the Indian situation as a new comer in the 16th century, the Oriental Church has accepted and recognized her without any difficulty. But what a strange occurrence? The "new comers"

in view of Oriental emigrants who now pour in thither.¹⁰ True, there are and there will be rivalries. But these rivalries will be less intense than those between certain communities of the same Rite under the same jurisdiction; and as a rule, they will be conspicuously palpable only in places where ecclesiastical heads reside side by side. As far as Malabar and also other parts of India are concerned rivalries are based ultimately not on Rite or jurisdiction, but on Caste feelings and on the spirit of Separatism so natural to the country. The same rivalries which now are fostered under pretext of different Rites or jurisdiction will continue to exist even if all were put under one jurisdiction with one Rite. Hence for fear of rivalries the idea of double jurisdiction may not be given up. The good overweighs the evil that may result from double jurisdiction. Since Orientals are Orientals everywhere and since they will not prosper except under their own Hierarchs they may be given Oriental Hierarchs wherever they are in sufficient numbers to have a Hierarch.

Taking up again the question of a Syro-Malabar Hierarch for all the Syro-Malabarians dispersed throughout India outside the Malayalam speaking areas, it may be pointed out that the ecclesiastical Head of the Syro-Malabarians had the title of DOOR OF ALL INDIA (*thar'aa d'kolah hendo*). Even after the Portuguese Latin rule was imposed upon the Syro-Malabarians, the Syro-Malabarian Prelates were occasionally making use of this title. The Jacobites too used to make use of this title, and they as well as the Marthomites give to it a practical sense by sending out Bishops to their emigrants everywhere in India. Thus the institution of a Hierarch as said above will only be a revival of history. Such a Hierarch, moreover, can effectively look after the Rite of those who go out to the Missions *retento ritu*. A day may come when all these missionaries could be formed into a Missionary Society to do intense mission work in their own Rite and under this Hierarch.¹¹

IV

A mission for the Syro-Malabarians

There are some 1000-2000 Syro-Malabarians now gone out to do mission work throughout India and Pakistan (also Ceylon) under Latin jurisdiction. Most of the boys have had to change into the Latin Rite.

There are several mission stations of the Latins that are regularly being supported with money raised from the Syro-Malabarians.

Hence the Syro-Malabarians have men and means for missions of their own. It is their Rite that stands on the way. As things stand at present, to go out for mission work means giving up of practising the Syro-Malabar Rite and following the Latin Rite. Nay, even those who join the Latin diocese of Vijayapuram for mission work, though they have to work in the Syro-Malabar territory in the midst of Syro-Malabarians have to follow the Latin Rite! (If the Vijayapuram mission needs the support of Syro-Malabarians in this way, why should it exist at all in the midst of Syro-Malabarians?)

(Latins) find it difficult today to tolerate the Orientals, who are the ancient children of the soil.

11. The Missionary Society of St. Thomas (MST), which is now working primarily in the dioceses of Ujjain, Pune and Mananthavady, is perhaps, the realization of this wish.

The Jacobites and Marthomites who in their own way do mission work in their Rite and under their own jurisdiction see in all these inequality between Latins and Oriental Catholics. They may say thus: 'If we remain Jacobites or Marthomites we can work anywhere in the whole of our motherland India; but if we become Catholics we shall have to give up our Rite and jurisdiction, if we would go out for the same even though we work in our motherland.' They, moreover, may begin to doubt the equality of Rites in the Catholic Church which will certainly impede their reunion. Thus at least as a SYMBOL the Syro-Malabarians may be given an outside mission in India in their Rite and under their own jurisdiction.

Denial or delay of a mission to the Syro-Malabarians may have its evil consequences on the Syro-Malabar Church and Rite. The Syro-Malabarians now exhibit an intense mission spirit and if that spirit is not fostered in a way congenial to their Rite, it may soon subside or adversely affect the progress of the Syro-Malabar Church even at home.

If the mission spirit is not fostered in a way congenial to the Rite, i.e., by opening a mission in the Syro-Malabar Rite, those who go out for the missions will be foreigners both for their Syro-Malabarian brethren whose Rite and jurisdiction they desert and also for those under whom they work since these are originally Latin whether Indian or non-Indian. And before long when the immediate needs of the Latin missions will be satisfied the Syro-Malabar recruits will find themselves utterly foreigners to the missions and thus in course of time the mission spirit now seen in the Syro-Malabarians will slowly die out as it will have no natural outlet.

Secondly, it is not an exaggeration to say that the mission spirit, though highly laudable in itself, has already begun to affect the Syro-Malabar Church and Rite adversely. The idea of spreading fast that the Syro-Malabar Rite has no vitality nor any value worth the while since no mission work is possible in that Rite on an extensive scale as those who generously go out for the spread of the Gospel cannot keep and use it. This has lowered among the Syro-Malabarians themselves the esteem they had for their Church and Rite. Thus generous donors who contribute for the Latin missions abstain from succouring to the needs at home. In fact an inferiority complex is steadily being developed among the Syro-Malabarians to which training in seminaries contributes no small share.

The Rector of the minor seminary of the Syro-Malabar eparchy of Palai is a Syro-Malabarian who was keeping a mission home in the Latin diocese of Vijayapuram recruiting applicants, chiefly Syro-Malabarians, for the Latin missions. He has now housed the mission home in the minor seminary itself

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12. The first SYMBOL is the mission diocese of Chanda. The Church at large and the Holy See have already enjoyed its excellent fruits to satisfaction! Fr. Placid was not pleading merely for one or even several such mission dioceses in India, but for the restoration of the all-India jurisdiction of the Orientals. The Latin Hierarchy in India stands as the greatest obstacle before the Holy See in its sincere moves to grant this just and reasonable desire of the Orientals.

where mission recruits and seminarians for the eparchy of Palai are being taught Latin together. The professor of Latin is a Syro-Malabarian who changed into the Latin Rite and is a missionary in a Latin mission, and his chief concern is recruitment for his mission. The teaching of Syriac is not properly attended to. The result will be that the future priests of Palai will be more indifferent to the interests of their Rite and Church than the priests of other Syro-Malabar eparchies. And it is a fact that the greatest number of vocations for the missions come from Palai. In the Alwaye seminary also the mission spirit is instilled into the alumni in such a way that only the Latin side is insisted upon.

To remedy these evils, present and future, there is need of opening mission in the Syro-Malabar Rite.

Many speak of a mission seminary. But a mission seminary to train Syro-Malabarians for the Latin missions as it is being done today, will only produce greater evils for the Syro-Malabar Church and Rite. Hence, the mission seminary should be in the Syro-Malabar Rite for a Syro-Malabar mission.

V

Syro-Malabar provinces of Latin Religious Institutes

Several times a year several Latin missionaries and Religious come to Malabar to recruit vocations. Here rises the question: Why could not bigger Latin Religious Institutions such as those of the Salesians, Capuchins & c. form Syro-Malabar provinces or houses¹³ and train the aforesaid recruits in the Syro-Malabar Rite? The Jesuits have already taken up the idea.¹⁴

The Capuchins have a house at Bharananganam under the Syro-Malabar jurisdiction of Palai, and in that place there are no Latin at all. Hence the experiment can be begun there with the Syro-Malabarian Capuchins who have changed into the Latin Rite. If the Capuchin house at Bharananganam remains Latin it will gradually latinise the mind of those who live in the surrounding localities.

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13. See how Vatican II demands the same from different Religious Institutes: "Religious Societies and Associations of the Latin Rite, working in Eastern countries or among Eastern faithful are earnestly counseled to multiply the success of their apostolic labour by founding houses or even provinces of Eastern Rite, as far as this can be done" (OE 6). But the tendency even today in most of the Religious Institutes of the Latin Rite is to latinize its Oriental members totally. This brain-washing happens both among the men and women religious, but more severely, perhaps, among the women religious.
 14. As it stands today, the Jesuits in India, except a few individuals, have almost lost their ecclesial identity. They show no respect or concern for Eastern traditions.

The cloistered Carmel has two houses in the Latin diocese of Vijayapuram in the midst of the Syro-Malabarians. The bulk of the vocations in course of time will become Syro-Malabarian. Hence could not these houses be made Syro-Malabarian?

In this connection may be mentioned the case of those Syro-Malabarian girls who now go out, *relenlo ritu*, and join Latin Religious Institutes, as well as of those who in the same manner join Latin Institutes in Malayalam speaking parts of South India both in and outside the Syro-Malabar territory. Could not they be better organized so that in course of time at least Syro-Malabar houses be opened for them? It is admitted that this requires much study and patient readjustments. But the good of the Syro-Malabar Church may demand such a study and readjustment of things.

VI

Religious Congregations and Institutes among Syro-Malabarians¹⁵

All the Syro-Malabar Religious Congregations or Institute except that of the TOCD (CMI) Fathers, are eparchial. The Congregation of the Fathers of the Most Bl. Sacrament, and one of the Medical Mission Sisters are inter-eparchial existing in the eparchies of Changanacherry and Palai. The others (The Society of the Vincentian Fathers of Ernakulam; The Clerical Congregation of the Little Flower, Ernakulam; The Clerical Society of the Oblates, Kottayam; the Malabar Missionary Society of Trichur; The Congregation of TOCD (CMC) Sisters, of Franciscan Tertiary Sisters, of Adoration Sisters, of Holy Family Sisters, of Sisters of the Poor, of Sisters of Charity, of Visitation Sisters.....) are all eparchial in the sense that each Institute is confined juridically to one eparchy alone. Some of these v. g. the Congregation of TOCD (CMC) Sisters, of Franciscan Tertiary Sisters, of Adoration Sisters have the same name, the same Origin, the same work, almost the same constitutions; still, juridically they are not one, but as many as there are eparchies in which they have houses. After the eparchy of Changanacherry was divided into the eparchies of Changanacherry and Palai all the Congregations of Sisters, except the one of the Medical Sisters, were also divided between the two eparchies, so that the Congregations which were juridically one are juridically two now.

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15. This wish of Fr. Placid to organize canonically the different Religious Institutes among the Syro-Malabarians, and to establish them also on sound financial basis, is almost realized today. This was precisely to help them to develop an ecclesial awareness. But.....? Recently there came out a most welcome news from the major superiors of Religious Institutes, that they have decided to organize a Conference of the Syro-Malabar Religious (SMRC). They ought to have done it years ago. The organization of a "Conference" is not enough; they have to draw up definite plans both for the conscientisation of the present members and for the formation of the future members in the Syro-Malabar ecclesial heritage. Of course, as far as I understand, they have already thought about that; but the most important task consists in executing the deliberations. If all the Syro-Malabar religious were united and imbued with their own ecclesial heritage, they could work out wonders in India and even outside!

It is suggested that all these Congregations or Institutes of men and women be brought along canonical lines, that the same Congregations for women be unified or at least federated, that all be established on a sound financial basis, special care being given to the Religious formation of the members. To take up the question of finance and Religious formation there may be the need of retrenching vocations.

VII

Educational Institutions ¹⁶

In Travancore-Cochin there are many - too many - higher educational institutions such as High Schools and University Colleges. If the Hierarchs, both Oriental and Latin agree among themselves the number of such institutions could be reduced in future. Now there is competition even among parishes of the same eparchy to put up higher educational institutions. The amount of money unnecessarily spent on these institutions could thus be diverted for social works such as erection of hospitals, of technical institutes etc. which are the crying need of the day. Here is a field for Orientals and Latins to cooperate.

16. Fr. Placid enumerates here the fields such as schools, colleges, hospitals, orphanages, etc., where the different individual Churches can very well co-operate. His concern for the poor and the oppressed, and his emphasis on social work, a field where the Church ought to invest more of her resources, are all made clear in this context.

A Living Ecumenism:

Ecumenical Figures From V – VII Centuries

The fifth, sixth and seventh centuries are marked by the exchange of Ecclesiastic Ambassadors between Persia and Byzantium.¹ The envoys were usually chosen among Metropolitans and *katholikoi*², for their high rank, their experience of border's problems and for their good knowledge of languages: persian, Syriac and Greek. Their mission consisted of negotiating and signing a peace treaty, announcing the accession of a new king to the throne or simply discussing philosophical and theological questions. Their efforts were very often successful.

The bishops and *katholikoi* who were sent for a diplomatic mission, had theological talks with the other christian communities: East Syriac³ or Byzantine. We had several written professions of Faith or theological debates conserved in Arabic and in Syriac which occurred in Seleucia-Ctesiphone or in Constantinople. Their explanation of Faith in their own terminology and culture was accepted by the other side and was concluded with a celebration of the Holy Eucharist. That was a real *Communicatio in sacris*.

Ecumenism as known to us, is considered as a new phenomenon exclusively western. But the history of the relations of East Syriac and Byzantine Hierarchy during V-VII centuries gives evidence that the Ecumenical Movement isn't new nor essentially occidental. This historical Ecumenism lived up in deeds between both communities offers to the christian Unity rich horizons and new possibilities of collaboration, particularly in this special time on which the love for the Truth and the yearning for the Unity are highly felt by the christians. I believe it is useful to study these concrete instances of living Ecumenism which will help the solidarity and the harmony on all levels among the Churches.

Two steps distinguish the meetings and the dialogue between East Syriac Church and Byzantine during these three centuries.

- 1 – To know the partner through a positive review of his doctrine of Faith.
- 2 – To admit him to the Eucharistic Communion which is the expression of the doctrinal unity of both Communities.

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- 1) I refer the readers to my detailed study: "*Le rôle de la hiérarchie Syriacque orientale dans les rapports diplomatiques entre la Perse et Byzance aux Ve-VIIe siècles*", Paris 1986.
 - 2) The *katholikos* is the earliest title of the patriarch of East Syriac Church whose See is actually Bagdad – Irak.
 - 3) The East Syriac Church is also called: St. Thomas Christian, Chaldean Church, Assyro-chaldean Church, Nestorian Church, the Church of the East or the Church of Persia.
East Syriac is to be preferred to East Syrian which means the geographical region of Syria.

The best way, indeed, to know the partner is to win his friendship and his trust. Then, to get information about everything with honesty and exactitude and especially to recognize his difference of Ethic and his theological originality. To be a good listener, to see, to perceive and to understand the point of view of the others, such was the attitude of East Syriac and Byzantine religious authorities on receiving each other. This attitude, of course, clears up the misunderstanding and permits to discover the integral identity of the others and to acknowledge its legitimate value.

Here it is the attitude of the Byzantine Monks of St. Anastase Monastery, welcoming the Bishop Elia, the envoy of the Katholikos and the King of Persia 628/629.

"It happened providentially a bishop called Elia arrived in Jerusalem, a worth mentioning man and *entirely orthodox*, sent by the Katholikos of Persia to the christian Emperor (Heraclius) and to the patriarch of Jerusalem Modest, with many letters."⁴

The Ecumenism is dynamic today. It looks for the effective unity of all christians. The example of these pioneers will enable us to work intensively and sincerely to fulfil this wish, respecting the culture, the expression and the sensibility of each group. Unity doesn't mean uniformity!

Here are four cases of *Communitio in sacris* between East syriac bishops and Byzantine Church. There are, without doubt other cases not mentioned by the Chronicles.

1. The katholikos Yahbalaha I (418 A. D.)

The king of Persia, Yazdgerd I, sent the katholikos Yahbālāhā I in an embassy to the Emperor Theodosius II in 418. After a dialogue with the Emperor and the Patriarch of Constantinople, about christological questions, Yahbālāhā was admitted to the full Communion with the "Catholic" Church. The *Synodicon orientale* says:

"The katholikos Yahbālāhā took part of all mysteries of the catholic Church with the holy bishops of the glorious Cities of the Roman Empire."⁵

This is the first case of Communion between both Churches on this high level. Acacius, the bishop of Amida, two years later (A. D. 420) arrived to the persian capital in a diplomatic mission, attended the sessions of the synod of Yahbālāhā. He signed its acts.⁶

2. The katholikos Iso 'Yahb I (587)

The katholikos Isō 'Yahb I was sent to Mauricius in order to negotiate peace. He met the Emperor and the patriarch of Constantinople, John the Fastor. He had talks with them on: Trinity, Incarnation, Hypostatic union, Communication of Idioms, Theotokos and other points. The katholikos made a profession of faith and stressed that there is no doctrinal difference between the two communities.

"There is no difference between us concerning the doctrine of Faith. There is no schism between us. The only thing exists is some

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- 4) USENER, *The martyrdom of Anastase the Persian*, Bonn I 894 p. II, (in greek).
 - 5) *Synodicon orientale ou recueil des synodes nestoriens*, CHABOT, J. B., Paris 1902, p. 38/277.
 - 6) *Synodicon orientale*, p. 37/276.

makers of troubles gave us the name of a man whom we never saw [Nestorius]. He wasn't from our nation. He was not our Chief and he didn't speak our language".⁷

After this statement, the Emperor Mauricius asked him to celebrate the Holy Eucharist according to the East Syriac Rite. Isō 'Yahb explained the liturgy of the Mass and celebrated it. The Emperor, his court, the patriarch of Constantinople and all the participants received the Holy Communion from his hands.⁸

The day before Isō 'Yahb left Byzantium, the Patriarch of Constantinople John said the Mass in greek. Isō 'Yahb and his retinue received the Holy Communion from him without complex.⁹

3. Probus, bishop of Chalcedon (596/7)

Probus, bishop of Chalcedon, accredited Ambassador to Chosroes II, the king of Persia in 596/7, spent two months in Seleucia-Ctesiphon as the guest of the katholikos Sabrisō 'I. The Byzantine Bishop visited the theological School of Seleucia and had a talk with its professors and students. He concelebrated the Mysteries (Raze) with the katholikos.

"Probus stayed two months at the katholikos's house. He was celebrating the Eucharist (Qūrbānā) with him and taking Communion without scruples. Returning back home, Probus described everything to the Emperor, to the Patriarch and to the personalities of the Empire".¹⁰

4. The katholikos Iso Yahb II (630)

The queen of Persia, Boran sent the katholikos Isō 'Yahb II in a high embassy to the Roman Emperor Heraclius in 630. in order to negotiate peace and to end the war between the two Superpowers of that time. The katholikos and his retinue met the Emperor at Aleppo in Syria. Isō 'yahb and Heraclius signed a peace treaty between both Countries. Afterwards, the katholikos and the Emperor discussed theological problems: Two natures in Christ, Theotokos or Christotokos, Nestorius and the nestorians and the Monothelism. Isō 'Yahb explained everything to the audience. Then he made a profession of faith which was accepted by Heraclius and the Byzantine Clergy.

As an expression of this religious Unity, the Emperor asked the katholikos to celebrate the Holy Eucharist according to the East Syriac Rite.

"The Emperor asked him to say the Holy Mass (Qūrbānā). Isō 'Yahb did. Heraclius, his Court and the bishops attended the Mass and received the Holy Communion from his hands".¹¹

This dialogue and this living Eumenism didn't go on because of the political problems and the continued state of War between Persia and Byzantium. Many East Syriac bishops and Scholars travelled to Constantinople and met the Emperor and the Byzantine Clergy and had a talk about theological points with orthodox circles. We know the name of few of them : Baršaumā, metropolitan of Nisibis, the katholikos Aqāq, Paul the Persian Sage, Paul of Basorah and Mar

7) AMR, *De patriarchis nestorianorum Commentaria*, GISMONDI, H., Rome, 1896, p. 47/27.

9) AMR, *De Patriarchis*, 47/27.

10) SCHER, A., *La Chronique de Seert*, in *Patrologia Orientalis*, XIII, p. 497.

11) *Chronique de Séert*, XIII, p. 558-559.

Abā the Great. They affirmed that the confusion comes from the difference of terminology and culture and not from the doctrine of Faith. So these bishops and *katholikoi* seem to be pioneers of the Ecumenical Movement in a time in which the theological controversies were sharp.

Today, after the Vatican II and in the light of these concrete instances of living Unity of Faith, I believe that there is a possibility of such unity among the Christians in a pluralism not only tolerated but admitted as "Modus Operandi" of the life of the Church. This presupposes of course,

on both sides, that different cultures can open various theological prospects which enrich the Doctrine and the Spirituality of the whole Church. The very known maxim of Saint Augustine should guide us: "Freedom in what isn't essential, unity in what is essential and in everything the Charity". This same wish of Unity is expressed by the *katholikos* Isō 'Yahb II: "Although the Christians belong to the different Countries and to different Cultures, they must be one Soul and one Spirit in the knowledge of the Son of God".¹² That's my prayer and my hope in the Eve of this Century.

Chaldean Archbishopric
Mosul-IRAK

Dr. Louis SAKO

12) SAKO, L., *Lettre christologique du patriarche Iso Yahb II de Gdala* (628-646), Rome 1983, p. 141.

Intervention of Archbishop Stephen Sulyk

It is my privilege to speak on behalf of the Ukrainian Metropolitan Province of Philadelphia. The Mother Church of these jurisdictions re-established union with the Holy See for centuries ago primarily for one reason, viz., to secure the protection of the primatial authority of the Roman Pontiff because of our belief in the primacy of St. Peter and his successors, the bishops of Rome. Though we were well acquainted with the concept of an ecumenical council as a supreme authority and though we had our own synod of bishops, we were lacking the supreme authority of the Pope as the Vicar of Christ on earth.

The Second Vatican Council promulgated for the Eastern Catholic Churches a decree, *Orientalium Ecclesiarum*. Without a doubt, it was a step forward but it was not so complete as we had hoped it would be. The one major area of concern in *Orientalium Ecclesiarum* is the limitation of the jurisdiction of the Eastern patriarchs and of the major-archbishops to the historical boundaries of their Churches. It denies to the Eastern Catholic Churches direct jurisdiction over their own faithful who have settled permanently outside the historical territory of their Churches. This restriction is not consonant with the actual situation of these Eastern Churches; it is also injurious to the spiritual life of their faithful.

During the past twenty years of wars, political and religious persecution, unfavourable economic and social conditions and the mobility of modern man combined to force almost the majority of the Eastern Catholic faithful to abandon their homeland and seek a better life for themselves and their families in other countries, oftentimes on other continents. After they settled in these new lands, established parishes, exarchies and dioceses. But they often left behind in their native countries small communities of their Mother Churches, the patriarchates. So that now, as matters stand, almost the majority of the faithful of all Eastern Catholic Churches is now permanently settled outside their original, historical territories. Thus, the Ukrainian Catholic Church is prevented within its historical territories from functioning as a Church because of Soviet oppression. However, this same Church with the help of the Holy See has grown into fifteen dioceses and eparchies on four continents in the Free World.

We suggest that it is not natural for a patriarch or major-archbishop, whom Vatican II calls *pater et caput* (father and head) of his church, to sever ties which exist between him and his faithful simply because the latter were forced to abandon their native lands and emigrate to other parts of the globe. The natural law has determined that members of a

family do not sever their binding relationships simply because some have moved far away from the family nest.

The faithful who experienced the pain of leaving their homeland naturally seek the healing spiritual direction and leadership of the Father and Head of their native Church; to deprive them of this solace wounds them deeply. Their Church is their nation. Their spiritual well-being is fully satisfied only by their native priests and their native Church. A Father and a Head without jurisdiction over them is a deprivation they deeply feel.

Therefore, we respectfully request the Supreme Pontiff as the Vicar of Christ on earth and the true Successor of St. Peter to authorize and grant direct jurisdiction to the heads of the Eastern Catholic Churches *sui juris* over their faithful wherever they reside.

We recognize the supreme power of the Roman Pontiff to intervene in every aspect of all Churches including the autonomous Eastern Catholic patriarchates and major-archepiscopacies. History has proved the wisdom of Papal intervention in critical situations which has benefitted individual Churches.

Finally, as we conclude our remarks to this august assembly, we kindly ask that, in addition to granting Eastern Catholic patriarchates and major-archepiscopacies jurisdiction over their faithful the world over, that this extension of jurisdiction be introduced into the future Code of Eastern Canon Law subject, as always, to such restrictions and exceptions as the Holy Father deems necessary and useful.

Thank you for your attention.

Archbishop Stephen Sulyk
Ukrainian Metropolitan
Province of Philadelphia,

Comment of the Italian News Paper "Il tempo" on the Indian Situation

"The Latins Violate the Rights of Our Church"

Accusation of the Malabar and Malankara Metropolitans;
Reply of D'Souza.

The Synod has uncovered or at least has re-emerged a dispute. A real dispute and not artificial, of the type; for or against the theory of Ratzinger. It contraposts the Malabar and the Malankara Catholic Hierarchies in India to the bishops of the Latin Rite.

Hardly 24 hours after the opening of the Synodal discussion intervened in the hall the Malabar Metropolitans, Antony Padiyara and Joseph Powathil, to denounce the lack of respect of certain fundamental rights of their Church, which traces its origin from the preaching of Apostle Thomas among the people of the South West coast of India, corresponding to the state of Kerala.

"To our Church— affirmed Msgr. Padiyara — is denied the exercise of its fundamental rights of providing pastoral care for the thousands of her sons and daughters who are emigrants in the big and small cities of India. This is on account of the strict insistence of the Latin Hierarchs on the principle: one territory, one jurisdiction. This is clearly against the teaching of Vatican II regarding the Oriental Churches."

Hardly ten minutes later there came up the other Malabar Synodal Father Msgr. Powathil, who opened the second chapter of the 'Book of Grievances.' "To our Church is denied the exercise of its fundamental right

and obligation for evangelization, according to its own traditions, outside Kerala. The present jurisdictional limitations of the Syro-Malabar Church for fulfilling her pastoral and missionary obligations and the negative attitude of some Latin Hierarchs in this regard are a real hindrance for a genuine ecumenism."

The bishop had put before certain pertinent observations on the nature of the Church as a "Communion" and on the pluralism of the ecclesial traditions both in the West and in the East. The message was clear: the situation that is verified in India, to the harm of the Malabarites as of the Malankarites, strikingly contradicts the two ecclesiological principles.

The day after exactly came in the hall, the reply of the counterpart in the person of the co-adjutor Archbishop of Culecutta, Msgr. Henry Sebastian D'Souza. Although he had been nominated a member of the Synod by Pope in the capacity of the secretary of the Federation of the Episcopal Conferences of Asia, he made an intervention on the internal problems of the Catholics of India. That stands to demonstrate his intention to fight against the Malabarites.

D'Souza, above all, shifted the object of discussion. "The problem of the three Churches in India should be considered in the perspective of one local Church truly incarnated in

the reality in which it lives and in its progressive development towards an ecclesial individual reality." "In a situation of mission – he added – there is no place for one Church – Latin or Oriental – which imposes its proper traditions and its own culture on the new emerging local Churches. It concerns, rather, the development of one Church, truly incarnated which emerges, 'from the flesh and bones' of the local people."

In the light of these reflections, for Mgr. D'Souza, "rights and rites become secondary problems". The argumentations of the bishop do not seem to resolve the difficulties put forward by the Malabarites, but overlooks them, imagining a Catholic Indian Church with no more of its two thousand year old Oriental tradition, remarkably kept there, by the Malabarians and the Malankarites, or with no more of the multi-century Latin tradition, even if one should not forget the natural process of inculturation of Christianity in the Subcontinent. Much more, every evangelization takes place through the work of the members of a particular ecclesial tradition.

The same theory of the Malabarians was defended by the Malankara Metropolita Gregorios Thanglathil.

At present the Catholics in India are about 12,000,000 of whom a little less than 3,000,000 are Malabarians and 250,000 are Malankarites. Although they constitute just one fourth of the Catholic community of India, the Malabarians – as Mgr. Padiyara pointed out – contribute 70% of the missionary personnel of the place. That is in spite of the thousands of Malabarians belonging to the Latin dioceses of India – in Bombay alone there would be 100,000 – without even a priest of their own Rite authorised to care for them.

The Church of Malabar is the only Oriental Church that enjoys a missionary expansion. Recently 8 dioceses have been created officially outside Kerala in areas where numerically significant groups of Malabarians reside, but the evangelization of the rest of the Indian population with this Rite is being hindered, although the Latins do not have the personnel to reach them. All these, evidently, contradict with the Council affirmation (Decree on the Oriental Churches) about the equal dignity of all the Churches. With the implicit reference to the situation of India the same Council decree established in n. 3 that the Churches, "are subjected to the same obligations also as regards the preaching of the Gospel in the whole world."

The conviction of seeing into the diversity of Rites, a subduing of the unity of the Church, is not foreign to certain Latin Episcopates – not just in India. For this motive has Cardinal Wysinski always been categorically opposed to the nomination of a bishop for the Ucrainian Catholics residing within the Polish territory. The principle seems to have been now accepted, but its application depends also on the civil authority. The primate Glemp is being now assisted by three Vicar Generals (but not bishops): two for the spiritual assistance of 200,000 Ucrainians and one for the Armenians. The Council, on the other hand, textually affirms, "The reality of Particular Churches or rites not only does not harm the unity of the Church, but rather demonstrates it." Even not considering the lack of respect for the rights of the Oriental 'minority' in the Catholic Church (only 14 – 15 millions of faithful among the 800 million baptised) it definitely distances the union with the Orthodox Churches and any type of ecumenical dialogue.

Orazio Petrosillo

Translation from Italian in 'II Tempo', Sunday, 1 December, 1985, p. 23
by Fr. M. Paikatt

The Situation of the Ukrainian Catholic Church in the Soviet Union

By now forty years have passed since the Ukrainian Church descended into the catacombs. The Soviet government, with its Beria and men of his ilk, eliminated all the bishops of the Ukrainian Church. But, the Ukrainian Catholic Church survived the dark years of Stalinism. After the condemnation of the crimes of the tyrannical Stalinists, the particular situation of the Ukrainian people and the Church of its forefathers was not normalized.¹

In the last five years there has been a growing wave of repression of the Ukrainian Catholic Church in the Soviet Union². This has been a time of change at the top of the Soviet Communist Party: Brezhnev, Andropov, Chernenko and then Gorbachov. The first three were old and ill, so that, in practice, the levers of power remained in the hands of others. During Andropov's tenure in the

KGB, there was a very severe repression of dissidents, defenders of the Helsinki accords, and religious movements. Many were expelled abroad, and others were imprisoned, deported, confined, searched, calumniated and threatened.

Despite these repressions, the Ukrainian Catholic Church continues to live, grow and celebrate.³ The trials and persecutions endured by Catholics have strengthened their faith and hope.⁴ On 9 September 1982 was created the Initiative Group for the Rights of Believers and of the Church, whose members are⁵: Josyp Terelja, Fr. Hryhorij (hieromonk Herman)⁶ Budzinskyj, Fr. Dionisij, Fr. Ihnatij and Stefanija Petras-Sicko. After the arrest of Terelja in December of 1982⁷, Vasyl Kobryn became member and president of the Group.⁸ Terelja remained a member of the Group⁹ and also presides over the

1. Initiative Group for the Defence of the Rights of Believers and of the Church, *Appeal to the Soviet Government*, in *Russia Cristiana* 4 (190), Milan, July–August 1983, pp. 93–94.
2. Terelja, J., *Initiative Group for the Defence of Believers*, in *Russia Cristiana* 4 (190), p. 87.
3. *Ibid.*
4. *Ibid.*
5. *Ibid.*
6. Blazejovskij, D., *Byzantine Kyivan Rite Students in Pontifical Seminaries, and in Seminaries, Universities and Institutes of Central and Western Europe*, Rome 1984, p. 125. Budzinskyj lived at Russicum from October 1937 until 9 July 1939, and studied philosophy at the Gregorian University.
7. Terelja, J., *Letter to the President and to the Knesset of the Republic of Israel*, 3 May 1984, in *Chronicle of the Catholic Church in Ukraine* 3, in *Visti z Rymu* 2 (365), Rome, February 1985.
8. Kobryn, V., *Autobiography*, in *Chronicle* 4, in 3 (366), March 1985.
9. Colloquy of Terelja with Mychajlo Hryhorovyc Chomenko, Secretary of the Presidium of the Supreme Soviet of the Ukrainian Soviet Socialist Republic; V. Bodnarenko, scientific collaborator of the Institute of Atheism of the Academy of Social Sciences with the Soviet Communist Party; N. N.

Central Committee of Ukrainian Catholics.¹⁰

The Initiative Group of the Defence of the Rights of Believers and of the Church turned to the government of the Ukrainian Soviet Socialist Republic with a memorandum¹¹ in which is requested that there be studied certain dispositions for the legal recognition of the Ukrainian Catholic Church. These dispositions are:

1. Free elections in all the eparchies of Western and Eastern Ukraine; it is necessary that in the eparchies where the majority of faithful are of the Greek-Catholic faith, there be returned their churches, monasteries and chapels.
2. Wherever the faithful belonging to the Ukrainian Catholic Church are in the minority with respect to other groups of believers, the former are to be permitted establishment of houses of prayer.
3. Reopening of the scientific institutions of the Ukrainian Catholic Church and of the major seminaries in Lviv and Uzhorod.
4. To permit 50 students of theology to complete their studies in the Vatican and to concede visas to Vienna, Warsaw and Munich for another 10 students.
5. The restitution of the publishing

houses of the five eparchies of the Ukrainian Catholic Church, which were sequestered by the state.

6. The establishment of investigating commissions examining the criminal actions of the KGB and MVD, which were responsible for reprisals against Ukrainian faithful and priests.
7. The establishment of investigating commissions examining criminal activities of Soviet psychiatrists, who were responsible for reprisals against active members of the Ukrainian Catholic Church.
8. The Church obliges itself to respect all dispositions and laws of the State and to urge the faithful to do so as well.
9. The Church recognizes as its supreme authority His Holiness the Pope of Rome; therefore, it is impossible that the former have any dependence on Soviet authorities.

Also requested is respect of the law of separation of Church and State.

Clearly, in the present political situation within the Soviet Union, it was unthinkable for the authorities to even partially satisfy the hopes of the Group. On the contrary, "the

Semenjuk, secretary of the Regional Committee of the Transcarpathian Party; also present was one person who did not specify his identity, but instead limited himself to a self-description of being young. A colloquy held in East Ukraine at Uzhorod on 23 April 1984 and reported in the *Chronicle* 6, in *Visti z Rymu* 8 (371), August 1985.

10. Sannikova, E., *Letter to John Paul II*, in *Martyrology of the Ukrainian Churches*, vol. II, *The Ukrainian Catholic Church. Documents, Materials, Christian Samvydav from Ukraine*, compiled and edited by Osyp Zinkevych and Rev. Taras R. Lonchyna, Toronto-Baltimore 1985, pp. 586-589. The volume is in the Ukrainian language, and will be published soon in English. Sannikova writes her letter in defence of Terelja and the Ukrainian Catholic Church.
11. Terelja, J., *Group...* see no. 2.

Ukrainian Catholic Church has remained that which it was: a clandestine Church"¹², and the repressions and persecutions have multiplied. "Since 1980 the local authorities, with the help of KGB agents disguised as priests (and monsignors), began to methodically destroy Ukrainian architectural monuments, all for the sake of the struggle against the Uniate Church"¹³. From the beginning of 1983 through 23 April 1984, more than 30 Ukrainian Catholic Churches, where the people did not wish to accept Russian Orthodox priests, were closed.¹⁴ "The Moscow government has released a new circular which foresees the complete destruction of the Ukrainian Catholic Church."¹⁵

In 1982 died in Lviv Bishop Nikanor Deneka. On 26 May 1983 at Karaganda died a heroic confessor

of the faith, Bishop Olexander Chira, at the age of 87 and after 35 years of prison and deportations.¹⁶ In 1982 were imprisoned the priests Vasyl Kavacyn and Roman Esyp, and on 29 September 1982 was killed a nun, Maria Sved, aged 28; and imprisoned at the same time was Fr. Petro Pyrizka.¹⁷ In 1982 was arrested Fr. Ihnatij Soltys, head of the Catholic-pokutnyky.¹⁸ On 7 March 1984 were arrested Fr. Stepan Hryhorovyc and his daughter.¹⁹ In April of the same year, in the village Zastavne of the Transcarpathia region, was searched the house of Fr. Olexander Tovt, with the confiscation of books, among which was the *Bible for Children*, Estella, Spain 1981, edited by the Aid to the Church in Need, with an introduction by Patriarch Slipyj.²⁰ On 29 May 1984, in a concentration camp near Lviv, the KGB tortured to death a school colleague of Card. Lubachivs-

12. Terelja, J., "We cannot be passive spectators of the destruction of the world. Open letter to Hans Maier, in *Russia Cristiana* 4 (190), pp. 88-92. Hans Maier is the President of the Central Committee of German Catholics.
13. *Ibid.*
14. Colloquy of Terelja with M. H. Chomenko... see no. 9. The *Chronicle* 4 in *Visti z Rymu* 3 (366) of March 1985, reports that on 17 March 1984 in the village of Korosne in the Lviv region the church was closed. The *Chronicle* 5, in *Visti z Rymu* 6 (369) of June 1985, tells us that in '83 was closed the church in the village Merysciv in the Lviv region; in '84 in the village Kymyr; on 23 May 1984 was destroyed the church in the city Bibrka; and, on Easter of '84 in the village Stare Stryjske in the Lviv region, the church was closed; in spring of '84 in the village Verjacja the church was destroyed; on 21 June 1984 in the village Pnjatyn of the Lviv region the church was burned down.
15. Terelja J., *Letter to the President of the Central Committee of Austrian Catholics*, in *Chronicle* 6, in *Visti z Rymu* 8 (371), August 1985. Also: *Decree of the Regional Committee of the Ukrainian Communist Party of the Transcarpathian region and of the regional Soviet of Deputies to perfect the methods of struggle with Nationalism and Zionism*, 3 July 1984, in *Chronicle* 6, in *Visti z Rymu* 8 (371), August 1985. This document is considered secret, and bases itself on an "Instruction no. 81 of 28 May 1984".
16. *Martyrology...*, p. 97. See no. 10.
17. Interview given by Card. Lubachivskyj to Charles Robertiello of Radio Liberty and Free Europe on 25 October 1985, in *Visti z Rymu* 11 (374), November 1985.
18. *Chronicle* 1, in *Visti z Rymu* 1 (364), January 1985.
19. *Chronicle* 3, in *Visti z Rymu* 2 (365), February 1985.
20. *Chronicle* 6, in *Visti z Rymu* 8 (371), August 1985.

skyj, Fr. Antin Potocnjak. On 7 October 1984, in the penitentiary hospital of Leningrad, died Valerij Marcenko, aged 37. In November–December of 1984 “disappeared” Fr. Hryhorij Budzinskyj. In December of that same year, at the principal train station in Lviv, drunken hooligans barbarically killed a Ukrainian Catholic nun who was preparing children for their First Communion. On 22 March 1985 Vasyl Kobryn was condemned to three years of general regime camps, and recently, on 20 August 1985 in Uzhorod, Josyp Terelja was condemned to 12 years, 7 of forced labour and 5 in exile.²¹

These are but a few facts that testify to the fact that, even during the era of Gorbachov, willingly presented by the Western press as smilingly and openly “democratic”, the iron hand still strikes religious groups in the Ukraine. The Helsinki Accords have remained mere words on paper.

On the other hand, in these last two years, Western mass media have spoken more and more about the catacomb situation of the Church in Ukraine. Credit for this statement of position belongs to Terelja, Kobryn and Budzinskyj, who, with their declarations, and principally with the *Chronicle of the Catholic Church in Ukraine* and the *Ukrainian Catholic Bulletin*, have given a great deal of news concerning the violation of the Helsinki Accords by the Soviet Union to the West.

To the present time there have arrived in the West nine normal numbers of the *Chronicle* and extraordinary number concerning police actions against Vasyl Kobryn, and

also concerning number 10 and other materials for further numbers of the *Chronicle*. There has also been released one number of the *Ukrainian Catholic Bulletin*.

Still, is the *Chronicle* an authentic document, or is it a collection of false or tendentious data meant by the Soviet regime to infiltrate within the new materials that reach us through the channels of samizdat?

Cardinal Lubachivskyj, Archbishop Major of the Ukrainian Catholic Church, confirms the authenticity of the *Chronicle* based on trustworthy sources in Ukraine. Institutes specialized in the analysis of religious events within the Soviet Union and beyond the Iron Curtain, such as the Archiv Samizdata of Munich and the Galube in der Sweiten Welt in Switzerland, assure us of the authenticity of these documents.

Another external index for the document could be the article of A. Lucjuk, *Huk poroznjoji bocky* (The Din of the Empty Barrell), in *Lvivskaja Pravda* of 3 April 1985, where the *Chronicle* of Kobryn, Terelja and Budzinskyj is discussed.

An internal index of the *Chronicle* – or better, indices – could be the mistakes that are encountered in various numbers. In the *Chronicle* 2²² “Sunday 7 February, 1984” is mentioned, while that day was indeed a Tuesday. In the same number is discussed the “liquidation of the Catholic Church in Transcarpathia in 1950”, while the exact date of this event is 28 July 1949 at Uzhorod. In the *Chronicle* 4²³ is discussed the “life of Polanja Batjo” – that is, arrest and

21. Interview given by Lubachivsky ... see no. 17; *ABM Correspondence* May–August 1985, Munich, p. 70; *International Society for Human Rights and Keston College Press Releases*, September 2, 1985.

22. *Visti z Rymu* 1 (364), January 1985.

23. *Visti z Rymu* 3 (366), March 1985.

sentencing – while the *Martyrology*²⁴ speaks of the same Polanja Batjo as a priest. Here it seems that the mistake is in the *Martyrology*. In the same number 4, there is a letter from Terelja to Reagan, “letter from Catholic to catholic” – but Reagan is not Catholic. In the *Chronicle* 6²⁵ are discussed the confiscated books belonging to Fr. Olexander Tovt, among which were mentioned the *Bible for Children*, printed in Rome. This *Bible* contained only a preface of Patriarch Slipyj given in Rome, but was printed in 1981 at Estella in Spain.²⁶ In *Chronicle* 9²⁷ is discussed the arrest of Metropolitan Andrew Sheptyckyj “in December of 1914”, while the Metropolitan was really imprisoned in September of that year.

An index that would hold against the *Chronicle* could be the fact that Terelja seems to know too many things about Ukrainians outside the Soviet Union. This problem can be resolved if one takes into consideration the fact that Terelja listens to the Ukrainian and Russian programs of Radio Liberty and Vatican Radio, and that he is entirely satisfied with what he hears.²⁸

Officially there are only six names known of persons who belong to the Group and who also write for the *Chronicle*.²⁹

The authors of the *Chronicle* refuse to collaborate with Soviet au-

thorities, and do not wish to have anything to do with the latter, even if at the beginning the Group spoke of the “legal recognition of the Ukrainian Catholic Church”.³⁰ Later, however, they changed their views.³¹

At least 1000 persons have destroyed or returned their Soviet passports. In the *Chronicle* 1 is discussed the burning of 520 passports.³² In the *Chronicle* 3³³ – 290 passports returned in the Transcarpathian region, and between 921 and 927 in Western Ukraine. Terelja estimates that more than 3000 Catholics will do the same thing, and adds: “one can enter the concentration camps even without a passport”.³⁴

The centers of the *Chronicle* are Lviv and Uzhorod. The *Chronicle* speaks of the state of the Ukrainian Catholic Church and its faithful, not only in the Ukraine but in the entire Soviet Union as well.

Those who know more or less the situation in the Soviet Union can easily understand that the documents of the samizdat would never see the light of day without the support of large segments of the population. The fact that the *Chronicle* makes it to the West through diverse channels testifies to its moral support from the people.

According to the *Chronicle* 2³⁵, “In only the last three years, in the

24. *Martyrology*. p. 109.

25. *Visti z Rymu* 8 (371), July 1985.

26. *Biblija dla ditej*, Estella 1981. Bible published and edited by the Aid to the Church in Need.

27. *Visti z Rymu* 4 (367), April 1985.

28. Terelja, J., *Group*... see no. 2; Kobryn, V., *Autobiography*’ see no. 8.

29. *Chronicle* 5, in *Visti z Rymu* 6 (369), June 1985.

30. Terelja, J., *Group*... see no. 2.

31. Colloquy of Terelja with M. H. Chomenko, see no. 9.

32. *Visti z Rymu* 1 (364), January 1985.

33. *Visti z Rmu* 2 (265), February 1985.

34. *Chroynicle* 1, in *Visii z Rymu* 1 (364), January 1985.

35. *Visti z Rymu* 1 (364), January 1985.

Transcarpathia region 81 Catholic priests have been ordained, of whom only 9 have completed middle-technical studies the rest having done higher studies. In Eastern Ukraine there exists a clandestine monastic school, of three years, in which boys and girls learn the bases of Christian teaching". This is very precise testimony, which attests to the dynamism and life of the Ukrainian Catholic Church, and also attests to the great amount of work done in very difficult conditions by the bishops and priests of this Church. Priests are persecuted and required to pay a fine of 50 rubles for celebrating the Liturgy in private ³⁶.

Likewise, the *Chronicle* 7 ³⁷ describes the missionary vivacity of the Ukrainian Catholic Church. On May 5 of this year (1984) in Belorussia, in the village Oleksycjach of the Hrodnensko region, there were searches of the Catholics there. The KGB was looking for 'subversive' Catholic literature. Recently the authorities have launched a campaign of intimidation of Belorussian Catholics... The Belorussian Catholic Church of the Eastern Rite was almost completely liquidated by Muscovite invaders, but despite this, since the late '70's five Ukrainian Catholic priests have gone to Belorussia, and they have begun a harsh missionary task in a catacombs situation. So far have been renewed three deaneries and tens of individual parishes. The Belorussians have not forgotten their faith, and the fact that they are Belorussians. Pray for Belorussia, for its martyred Catholic Church! Ukrainians! Catholics! Help with

your work and prayer for the rebirth of the Belorussian Catholic Church. God is with us. May His love illumine you and illumine all those who burn with desire to be members of the living Church of Christ".

If one takes into consideration the situation and the proportions, as well as the fact that a deanery includes at least ten parishes, then one arrives at the conclusion that in Belorussia there are at least 30 Greek Catholic parishes, contained within "three deaneries and tens of parishes", which have been given a new life thanks "to five Ukrainian Catholic priests".

In the *Chronicle* 9 ³⁸ are discussed the "local Uniates" of the region of Homelska in Belorussia. In the *Chronicle* 7 ³⁹ "tens of Catholic priests are at mission work in East Ukraine; they perform a hard and heroic task, full of valour, in a completely ungrateful land", and again in the *Chronicle* 5 ⁴⁰ are spoken of persecutions of Ukrainian priests and faithful doing missionary work in Russia.

From what has been said above can be seen not only the vivacity and dynamism of the Ukrainian Catholic Church, but also a certain missionary expansion.

The deportation and imprisonment in Soviet camps of this Church has been an advantage and a favour. While the Ukrainian Catholic Church testifies to the risen Christ in Western,

36. Budzinskyj, H., *Letters*, in *Martyrology*, pp. 499-530. In this book are photoreproductions of the fine certificates paid by Fr. Budzinskyj. The letters can also be found in *Visti z Rymu* 6 (351), 15 December 1983.

37. *Visti z Rymu* 12 (363), December 1984.

38. *Visti z Rymu* 4 (367), April 1985.

39. *Visti z Rymu* 12 (363), December 1984.

40. *Visti z Rymu* 6 (369), June 1985.

Eastern and Central Ukraine, for many years the late Bishop Olexander Chira spread the word of Christian truth in Karaganda and Kazakhstan, and in 1984, Nina Marcenko telegraphed John Paul II in favor of her son Valerij, who wished to become a Ukrainian Catholic priest, but who was imprisoned at Perm, Kucino,⁴¹ and in Rome were received greetings from Siberia.⁴² The Ukrainian Catholic Church testifies to the risen Christ from the Carpathians to Vladivostok.

The *Chronicle* does not speak of nuns, but from the Polish hierarchy it can be learned that in Western Ukraine there work at least 1000 Ukrainian nuns. Their daily work is performed in hospitals, schools, and hospices, but also in factories and co-operatives. In the evening, on Saturday and Sunday, they dedicate themselves to catechetical and pastoral work. They live privately or in groups of three or four. The nun Maria Sved was 28 years of age when she was killed on 30 September 1982.⁴³ This last fact confirms the existence today of a young generation of nuns in Ukraine.

As can be seen from the *Chronicle* and other documents, the great defenders of the Ukrainian Catholic Church are laypeople. Names such as Josyp Terelja, Vasyl Kobryn, Valerj Marcenko, Olexsa Tychyj, Polanja Batjo, Pavlo Kampov, Mychajla, Maria and Anna Trykur, Jurij and Maria Bodnar, Ivan and Fedir Versta, Ilja

Ulihanynec... testify to this fact, as do innumerable arrests.

In 1979 Oles Berdnyk wrote to John Paul II: "I was born and educated in a land where the official doctrine in atheism. I have come to Christ through struggles and sufferings, feeling his living reality..."⁴⁴ It would not be without foundation to think that no small number of Ukrainian youth think according to the same categories. The *Chronicle* often speaks of the youth.⁴⁵

The *Chronicle*, even if it is officially the *Chronicle of the Catholic Church in Ukraine*, does not limit itself to the enumeration of Catholic martyrs and confessors. It speaks of Orthodox, Baptists, Pentecostals, Seventh Day Adventists, Jehovah's Witnesses, Jews and Muslims. The authors of the *Chronicle* describe their suffering, repressions, the transgression of their fundamental rights by the authorities. With regard to the official Church, the Russian Orthodox one, one sees a feeling of disdain, a lack of respect, a diffidence, because it is too close to the authorities. This attitude, in some measure, is also extended to convinced and faithful Orthodox believers. Much more strongly underlined are the ties of Catholics with various Protestant groups. On the other hand, a great many Catholic faithful go to the officially open Orthodox churches, especially when they have faith in

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41. Valerij Marcenko *Schwebt in Lebensgefahr*, in *Glaube in der 2. Welt* 5, Zollikon, Switzerland 1984.
 42. *Visti z Rymu* 1 (352), January 1984. Card. Slipyj regularly received holiday greetings from Siberia. Even after his death letters of condolence came to Rome. Some can be found in *Visti z Rymu* 10 (362), November 1984.
 43. *Martyrology...*, p. 153.
 44. Hrynioch, I., *Oles Berdnyk, Martyrology*, Rome 1979, pp. 41-84.
 45. *Chronicle* speaks of the young in numbers 1, 2, 3, 5 and 9.
 46. *Chronicle* 5, in *Visti z Rymu* 6 (369), June 1985. In this number is discussed bishop Sava of the eparchy of Mukaciv. He is presented as a member of the KGB

the pastor. There are also candidates to the priesthood "affected by the Uniate spirit" who are in the ecclesiastical academies of Leningrad and Moscow.⁴⁷ A great many priests who deep down have Catholic hearts serve the Russian Orthodox Church in order to salvage what can be salvaged.

Today the exclusive representatives of religion in Ukraine are no longer Orthodox and Catholics, but the various Protestant groups as well. Through the 40 years of persecutions in the Ukraine has been born the ecumenism of the cross and of martyrdom, which will be at the base of these Churches' future.

In the *Chronicle* 7⁴⁸ we read: "The Soviet Empire will survive if: we do not unite in the lands of emigration, if there is no union on the religious level, or on some other ground. We, in the metropolitanate (that is, in Ukraine) form an almost compact body, which stands on its own two feet; but, unfortunately, the diaspora is divided. Likewise in our Ukrainian Catholic Church not everyone shows obedience with regard to the head of the Church, and this can lead to undesired consequences. May those who used to disobey Patriarch Josyf I remember: we cannot understand how this came to be, but if this is true, the people who go against unity will be eliminated by the nation without pity. For people of this ilk the road to Ukraine will be closed forever. These people have not contributed at

all – I repeat, at all – in favor of the liberation of Ukraine, but when they were able, they wronged, and they continue to damage... Sometimes we think that they are agents of the KGB...". These are words of the strongest type, but they are authentic.

In the *Chronicle* 5⁴⁹ the administration of Radio Liberty is referred to "Patriarch Josyf I – head of our Church" to clarify questions concerning the pokutnyky. Likewise, Terelja, when he spoke with the authorities on the question of the legal recognition of the Ukrainian Catholic Church affirmed: "About the fate of the Church it is necessary to speak with the Ukrainian Patriarch Josyf I and not with me", and again: "I do not have the right to decide these questions; after all, I must listen to what my bishop has to say. Secondly, the questions of this type, such as the legal recognition of the Church, are decided by Patriarch Josyf I – therefore, speak to him".

There are two principal requests of the Catholics of Ukraine to their brothers scattered all over the world: unity and obedience to the Head of the Ukrainian Church. There are also other requests, such as prayer, solidarity, etc. Another fact of great importance – at least for the authors of the *Chronicle*, the Ukrainian Catholic Church is led by its Patriarch.

The *Chronicle* demonstrates solidarity with nearby peoples and their struggles. Solidarity with the Poles⁵¹, with Russian dissidents⁵², with the

47. *Rapport secret au Comité Central sur l'état de l'Eglise en URSS* = Furov Report Paris 1980.

48. *Visti z Rymu* 12 (363), December 1984

49. *Visti z Rymu* 6 (369), June 1985

50. *Chronicle* 6, in *Visti z Rymu* 8 (371), August 1985. Colloquy of Terelja with M. H. Chomenko...

51. Terelja, J. *Letter to Lech Walensa*, in *Chronicle* 3, in *Visti z Rymu* 2 (365), February 1985.

52. *Letter to the Lands of emigration in favour of Jelena Sjannikova*, in *Chronicle* 4, in *Visti z Rymu* 3 (366), March 1985.

Rumanians⁵³, and with Afghanistan⁵⁴. Through the *Chronicle* Ukrainian Christians also appeal to the nearest and farthest people, to the Western Churches in favor of cooperation and Christian solidarity in their battles.

In synthesis, we have seen the situation of the Ukrainian Catholic Church in the Soviet Union in these last years. The Initiative Group for the Defence of the Rights of Believers and of the Church has very far-reaching goals and seems to be the most public representative of the Catholic Christians in Ukraine. Thanks to this Group, the 10 numbers of the *Chronicle* which seems to us to be authentic – have seen the light of day⁵⁵. Thus we see the different aspects of

Ukrainian catholicity. The clandestine bishops are not explicitly named, but only implicitly, and the fruit of their work can be seen: missions and ordinations⁵⁶. The persecutions continue and are intensified; there is no collaboration with the authorities; the churches which have remained standing are destroyed; for the *Chronicle* the Pokutnyky are Catholics; young priests are many; laypeople energetically defend their Church; popular support for the *Chronicle*, with centres at Lviv and Uzhorod; the missions as a sign of life; the ecumenism of the cross; the requests to the brothers of the West; international solidarity; appeal for solidarity with the persecuted; the young.

Michel DYMID

53. *Common Declaration of the Romanian Rebirth Group and of the Ukrainian National Front*, in *Chronicle* 2, in *Visit z Rymu* 1 (364), January 1985.

54. Cf. *Dati nuovi sulle vittime in Afghanistan* in *L'altra Europa* 4 (202), Milan, July-August 1985; cf. *Lettera al Ministro della Difesa dell'URSS*, in *L'altra Europa* 3 (201), May-June 1985; cf. *Chronicle* 6, 7.

55. The many statistics given to us by the *Chronicle* could be considered negatively, as going against the authenticity of the document.

56. There exist authors that offer statistics of how many clandestine bishops there are today in Ukraine. We think that this could lead to further arrests and persecutions, and for this reason we do not cite these statistics.

Book Reviews

Yves Congar O. P. Diversity and Communion, London; 1984, SCM Press Ltd, pp. 232, Price, £ 8. 50

This recent book of Yves Congar is centred on some of the crucial questions in the current ecumenical discussions. A kind of pluralist unity and reconciled diversity are the main themes of this study.

This book is divided into four parts. In the first part the author analyses the question of diversity in time and space. Diversity is the law of nature. Uniformity is superficial and against the law of nature. It is followed by a study of the theological approach of the Eastern Christianity. The East and West have their own stand-point. One cannot impose itself on the other. A general picture of the theological position of the Eastern Churches is given in this part. The third part of this study focusses on the Reformation. The Protestant revolt and the subsequent polarization in the theological and the political worlds of Europe are depicted here. The challenges of the Reformation were a timely call for reform. In the fourth part the author concludes the study inviting the attention of the readers to the concept of unity of faith and diversity of its formulation.

In short, this book is a good contribution to the ecumenical theology of this post-conciliar period. There is an earnest attempt to understand and appreciate the roots of the diversity in the Church. It is impossible to envisage any kind of unity in the Church without an adequate understanding of the legitimacy of the rich diversity which exists within the catholic communion. Studies of this kind can throw much light in the sphere of ecumenical dialogues. Diversity is not something to be tolerated but to be wholeheartedly welcomed in the path of real ecumenism.

Dr. Xavier Koodapuzha

Jacob Kollaparampil, The St. Thomas Christians Revolution in 1653, (Available at Catholic Bishops House, Kottayam, 686 001, Kerala, India). pp. 292, Price: Rs. 40. 00.

This book is the doctoral dissertation which J. Kollaparampil submitted to the Department of History, St. Louis University, St. Louis, Missouri, U. S. A.

The public protest of the St. Thomas Christians against the Portuguese colonial domination is a unique event in the history of the Church in India. This protest was the outcome of a legitimate struggle against a western colonial power which prevailed over them not only politically but also ecclesiastically. The Thomas Christians had their own ecclesial and cultural identity. They were Indian in culture, christian in religion and oriental in worship. But the Portuguese conquistadores could not understand and appreciate the

unique traditions of this Church in India. They appointed Portuguese Latin prelates to rule over this Eastern Church. The Thomas Christians appealed to Rome and the civil and ecclesiastical authorities of Portuguese India and finally to the Eastern Patriarchs. The Jesuits were not ready to grant any kind of autonomy to this indigenous Church of India. Moreover they did everything possible to conform this Eastern Church to theirs.

All on a sudden one Syrian Bishop Mar Athallah arrived in Mylapore. But he was captured by the Portuguese and taken to Lisbon via Cochin and Goa. The crowd which assembled at Cochin to meet and greet their Bishop were hurt by the offensive attitude of the Portuguese Archbishop Francis Garcia. The Thomas Christians were deeply hurt and they disassociated themselves from the foreign Archbishop Garcia and acclaimed their Archdeacon Thomas Parampil as their ecclesiastical governor. This public protest marked the beginning of a period of disastrous divisions among the Thomas Christians which unfortunately continue even today!

This study of Rev. Joseph Kollaparampil throws light on this important event in the history of the Church in India. This book is well documented and is of ecumenical interest.

Dr. Xavier Koodapuzha

John Moolan, The period of Annunciation - Nativity in the East Syrian Calendar. Its Background and Place in the Liturgical Year, Kottayam, 1985, P. 297 + XXXIII.

This book which is the doctoral dissertation defended by Rev. Dr. John Moolan at the Pontifical Oriental Institute, Rome is a great contribution to the liturgical literature of the Syro-Malabar Church. As the title of the book indicates, its main aim is to make a historico-liturgical analysis of the season of Annunciation-Nativity in the East Syrian tradition with a special reference to the Syro-Malabar Church. In the East Syrian Liturgy the season of Annunciation is more a celebration of salvation which is the fruit of incarnation than a mere preparation for the coming of Christ at Christmas. The examination of the different themes of the prayers of this season in the East West Syrian Churches shows that each tradition has its own theological emphasis. The English translation of the prayers helps the reader to have immediate contact with the source of study. The comparison between the different manuscripts and printed versions of the prayers of this season throws light on its development process. The brief study of the nine seasons which is made in the first chapter indicates the structure and themes of each season. It shows how the liturgical seasons are arranged systematically in order to introduce the faithful into the redemptive mysteries from Christ's arrival on earth until our arrival to Christ in heaven. The hymns given in the appendix are rich in the theology of incarnation and of the motherhood of Our Lady. To conclude, this book is an exhaustive study of the season of Annunciation-Nativity in its theological and historical perspectives and a useful introduction for the beginners into the liturgical year of the Church. It deserves special attention since it is the first scientific work of this kind on the season of Annunciation-Nativity. Therefore I am happy to recommend it as a manual of study to the students of liturgy.

Dr. Thomas Mannooramparampil

Agnes Cunningham, S. S. C. M., The Bishop in the Church. Patristic Texts on the Role of the Episkopos (= Theology and Life Series 13). Wilmington, DE 19806: Michael Glazier, Inc. (1723 Delaware Avenue), 1985, 63 pages, \$ 4.95.

In this book, on request of the late Archbishop of Chicago, John Cardinal Cody (1965–1982), Sr. Agnes Cunningham, professor of Patrology and Director of the Department of Church History at Saint Mary of the Lake Faculty of Theology which is attached to the Archdiocesan Seminary of Chicago at Mundelein, Illinois, presents a collection of sayings of the early Church on the role of the bishop reaching as far back as to the Didachē. This useful collection incorporates texts from the Didachē, Clement of Rome, Ignatius of Antioch, Shepherd of Hermas, Irenaeus of Lyons, Clement of Alexandria, Hippolytus of Rome, Origen, Cyprian of Carthage, Constitutions of the Holy Apostles, Hilary of Poitiers, Ambrose, Jerome, Augustine, Palladius, Leo the Great, Julianus Pomerius, Caesarius of Arles. It may render a good service to the student of theology as well as to those engaged in the theological dialogue with non-Catholic Churches and communities, as it reflects the essential unity of East and West alike.

J. Madey

Olivier Clement, Orient – Occident. Deux Passeurs: Vladimir Lossky et Paul Evdokimov (= Perspective Orthodoxe, 6). CH-1204 Geneva (1, rue Beauregard): Labor et Fides, 1985, 210 pages, SFr. 33.00.

The French Orthodox theologian O. Clement who, hailing from a dechristianized milieu, has become an Orthodox Christian at the age of 30, offers the reader an introduction into the thoughts of two great figures of the Russian Orthodox Church of the emigration. Considering them as his spiritual masters, this book of his bears witness to two great men who had crossed his way before they returned to their creator. Both, Lossky as well as Evdokimov, were lay theologians who wrote their main works in French. In our days, it is important to know the great lines of thinking of such outstanding men who have contributed much to present Orthodox theology. Lossky remained under the jurisdiction of the Patriarchate of Moscow during his whole life, while Evdokimov belonged to the jurisdiction of the Russian Archdiocese of Western Europe attached to the Ecumenical Patriarchate of Constantinople, teaching at St. Sergius Theological Institute, Paris, that famous Orthodox School of Theology in Western Europe (Paris) where the author is now teaching himself. In 1970, the author published, together with Paul Evdokimov an "Appeal to the Church: Towards the Council". The original text of this famous document is added to this book, too. It has remained relevant, not only for the Orthodox.

J. Madey

News and Comments

Grave Problems of the Orientals in the Catholic Communion

An alarming situation for the Orientals in India

The Extra-ordinary Synod of Bishops held in Rome in December 1985 witnessed the profoundly thought provoking speeches of the Metropolitan Archbishops Mar Antony Padiyara of Ernakulam, Mar Joseph Powathil of Changanacherry (Syro-Malabar Church), Benedict Mar Gregorios of the Syro-Malankara Catholic Church, and of His Eminence Myroslav Cardinal Lubachivsky, the Major Archbishop of all the Ukrainian Church. They pointed out that the principle of equality of the rights and obligations of the various Individual Churches in the Catholic Communion guaranteed by the Vatican II is not yet put into practice in India and earnestly appealed to the Synod and its head the Pope to put an end to the unjust restrictions imposed upon two ancient Oriental Churches, which are as old as Christianity itself in India.

Unjust situation: colonialism continued

The Portuguese after the arrival in India and the imposition of religious colonialism over the Church of the Thomas Christians, put restrictions on the religious freedom of this indigenous Oriental Church limiting it to a very narrow area of the Indian subcontinent. The Latin Bishops ruled over the Oriental Catholics of India for nearly three centuries (1599-1896). Finally the vast Indian subcontinent was divided into Latin dioceses in 1886 and the Oriental Churches were not canonically permitted to cross the limits unjustly imposed upon them: they had to remain within the small area of Kerala in between the rivers Pampa in the south and Bharathapuzha in the north. But the highly enterprising and mission minded Catholic Thomas Christians crossed these borders and consequently had to give up their own oriental ecclesial traditions in order to work as missionaries. They had to become latins to do mission work in their own mother country. This situation continues even today. At present nearly 70% of the Indian missionaries are from the Catholic Oriental Churches in India.

In the Independent India (since 1947) the Indian citizens began to move about freely and thus the St. Thomas Christians, both Catholics and non-Catholics moved to the various parts of India. The non-Catholics established parishes and dioceses for these migrants. But the Oriental Catholic emigrants, who are about 400,000 outside Kerala, are not even now permitted to have their own parishes and dioceses and thus are unable to remain united with their mother church. They are consistently and systematically being latinized which is indeed an ugly face of the neo-colonialism within the Catholic Church. This strange and unjust situation was brought to the attention of the Pope and to the Fathers of the Synod of Bishops by their Metropolitan Archbishops.

A Statement distributed in the Synod

A statement on the actual situation in India with the title, "The Pastoral and Missionary Problems of the Oriental Churches in India" was

prepared by Mar Antony Padiyara and Mar Joseph Powathil and was distributed in the Synod. It is a historico-ecclesiological study in the light of the documents of Vat. II, focusing on the Indian reality. They have rightly pointed out that the ancient Apostolic Churches are not mere "Rites", (which is a western juridical term) but Individual Churches in the full sense. Just like the Roman Church they are the legitimate heirs of the divine tradition of the Universal Church. Hence any attempt to obstruct the legitimate rights of these Churches is a sin against the Church of Christ. It is sad that restrictions imposed on the indigenous Churches at the time of Western colonialism in Asia is being continued by the Latin Church even in the independent India. The Indian constitution guarantees freedom to propagate the religious traditions freely, which is in fact now denied to the Catholic Oriental Churches in India.

Mar Antony Padiyara

Mar Antony Padiyara pointed out that the documents of Vatican II have not been implemented, especially in the field of the pastoral care of the Catholic Oriental emigrants living in the "latin territories". In 1978 he was appointed "Apostolic Visitor" to enquire into this problem and suggest practical solutions. Mar Antony Padiyara submitted a comprehensive report with his suggestions in January 1980. Unfortunately this confidential report immediately reached the Latin bishops of India. This provided the background for a series of Memoranda, prepared and submitted by the Latin hierarchy including the President of the CBCI, to the Holy Father, obstructing the implementation of the suggestions made in the light of the Vatican documents. As Mar Padiyara has concluded his speech, "*no effective step has been taken so far to solve this problem*". The Orientals were asked to dialogue with the Latins and those dialogues have remained ineffective to this day because of the intransigent position taken by some members of the Latin hierarchy against multiple jurisdiction in one and the same territory."

Mar Joseph Powathil

Mar Joseph Powathil focussed the attention on the communion ecclesiology with its practical consequences in the Indian situation. He pointed out the rich diversity of the spiritual traditions rooted in the apostolicity of the Churches. These Churches of apostolic origin have the rights and obligations to share their ecclesial experiences and spiritual heritage with others. But the Oriental Catholic Churches in India are denied this basic fundamental right. The Metropolitan said, "Sad it is that through such a denial of the equality of opportunities for evangelization in ones own ecclesial traditions, the great missionary potential of the two Oriental Churches in India are stifled and wasted to a great extent.... This strange situation is all the more disconcerting when we take into account the fact that these Oriental Churches are as old as Christianity itself in the Indian soil and it provides nearly 70% of the missionary personnel in India...."

The Metropolitan Mar Powathil made it clear that the exclusive claims of territories of some of the Latin bishops is foreign to Indian mind and contrary to genuine ecumenism: "One of the major obstacles is the attitude of some of the Latin hierarchs towards the Orientals in the Catholic communion. A few of their recent assertions are disturbing to the separated brethren. They call India for instance, "a Latin territory". For a genuine ecumenism

in India much remains to be done. The separated brethren should feel confident that in the Catholic communion they will not be losers but can find real enrichment and perfection. This can be achieved only through recognizing practically the legitimate rights of the Oriental Churches in communion”.

Archbishop Henry D'Souza

The policy of the Latin Prelates in India was presented by Archbishop Henry D'Souza, co-adjutor of Calcutta (the former Archbishop of Cuttack-Bhuwaneswar, well-known for his anti-Oriental stand). He was nominated to the Synod of bishops of 1986 by the S. C. for the Propagation of Faith when H. E. D. S. Cardinal Lourdasamy was its secretary, to represent the FABC. It is interesting to note that the nominated Archbishop Henry D'Souza did not speak on behalf of the FABC, but spoke for the Latin bishops in India. Archbishop Henry D'Souza does not admit the legitimacy of the spiritual traditions of the Oriental Churches in India. For him the medieval Latin juridical concept, which is already an outdated one, “One territory, one bishop, one jurisdiction” is to be upheld. Ecclesial diversity is division for him and unity is uniformity, and diversity is against the Indian reality and Canon Law! The Oriental Churches are mere ‘rites’ for him: “Multiple jurisdiction would divide the Catholic faithful in India into ethnic groups”, asserted the Archbishop, who has only praise for the Portuguese conquistadores.

Reply of Mar Gregorios

Mar Gregorios of Trivandrum, the Malankara Metropolitan refuted the pretended claims of Archbishop Henry in his speech, pointing out instances where the Latin Church itself has been continuously violating the very principle proposed by Latern IV (canon 9), oft invoked by the spokesman of the Latin Church. Mar Gregorios asked, “*If all are equal, how can some be more equal in the Catholic Church?*” “One city, one bishop: I am the Archbishop of Trivandrum. Five years after our See was established, a new Latin bishop was appointed in the same city. No questions were asked, no objection was made.” The Archbishop explained how the Latin fanaticism is responsible for the tragic separation of about 2 million Thomas Christians from the Catholic communion: “We orientals lived in India in peace and perfect freedom for 1500 years. We are part and parcel of India with our spiritual and religious traditions.” *The Latin Church continues a policy of neo-colonialism in India clinging to their tradition of exclusive claims on territories.* But they continue to establish latin dioceses in Oriental territories.

Cardinal M. Lubachiwsky

The Ukrainian Major Archbishop Cardinal M. Lubachiwsky strongly refuted the Latin claims of Archbishop Henry of Calcutta. The Cardinal referred to the Latin position of “one territory, one bishop, one jurisdiction” as follows: “When Christ stood before Pilate, he also heard the people claiming, “We have a law, and according to that law, He must die” (Jn. 19:7). Brothers, we must help these Eastern Rites Indians to live. They must be allowed to have their own spiritual leaders and their own missions for their people. We cannot allow religious suppression in the Church.” How can a Church be called *catholic* if it is not open to the other Churches and their venerable traditions?

Cardinal Lourdasamy

The newly appointed Prefect of the S. C. for the Oriental Churches D. S. Cardinal Lourdasamy (former Latin Archbishop of Bangalore, India and later Secretary of the Congregation for the Propagation of Faith) spoke in the Synod, explaining the policy of the S. C. for the Oriental Churches. His Eminence spoke about inculturation. He made the juridical claim that it was the unique right of the Oriental Congregation to erect parishes and hierarchies for the Orientals. He does not, however, explain why this right is not used in India for the last twenty years after the Vatican II. He also pointed out how Oriental hierarchies were established in the various parts of the world for the Catholic Orientals. He did not refer to the strange situation of the Catholic Orientals in India. He spoke also about the canonical and sacramental discipline of the Oriental Churches.

Cardinal Lourdasamy held a Press Conference on the 23rd of Jan. 1986, immediately before the visit of the Pope to India. It was the first of its kind. First he spoke about the various religions in India and gave their statistical data. Then he continued with the history of the Christian Churches in India. He spoke about the formation of the laity and the lay organizations, and the institutional presence of the Church, in the fields of education and missionary activities. This long press conference concluded with the notes on inculturation, dialogue and ecumenism. A study of the above mentioned document by our team of experts revealed the following: 1) The primary concerns and problems of the Oriental Churches in India are not sufficiently attended to. 2) The fundamental rights of the Oriental Catholic Churches of India for evangelization and the pastoral care of the emigrants are not even mentioned. 3) The problem of inculturation which is highly emphasised by the Cardinal Prefect is the problem of the Latin Christianity in India, which maintains a western tradition and remains too foreign in India. Instead the Oriental Churches are accepted even by the government of India in culture, christian in religion and Oriental in worship. But many observers consider that Cardinal Lourdasamy still continues to identify himself with the actual needs and problems of the Latin Christianity in India as he was the Latin Archbishop of Bangalore and later the Secretary of the Congregation for the Propaganda Fide. The congregation for Oriental Churches which stands for the protection and promotion of the Oriental Churches has to focus its attention on the problems of the Oriental churches. *It cannot and should not be a Latin Congregation for the Oriental Churches.*

The Catholic Oriental Churches are not administrative units of the Roman Curia nor are they provinces of the Latin Church. The Oriental Catholic Churches are not parts of the Western Patriarchate. Any attempt to undermine this basic ecclesial reality will have grave and lasting consequences. The Malabar Church with more than three million catholics which is established in India is the most flourishing Oriental Catholic Church in the free world. Hence the problems and prospects of this Church should arrest the special and immediate attention of the S. C. for the Oriental Churches.

Press Reports in the West

In this connection we refer to a few Western Press Reports on the Indian situation. The secular press in Italy was quite alert to the problems of the Oriental Churches of India. The Popular Italian daily, "Il Tempo"

published a six column report on December 10, 1985 (P. 23), explaining the Indian situation. They argued in favour of the legitimate rights of the Oriental Churches in India.

The Italian daily, "La Repubblica" on Nov. 27, 1985 (P. 5) also published a study in six columns pointing out the problems and defending the rights of the Oriental Churches in India.

The Vatican Daily, "L'osservatore Romano" of December 19, 1985 published the speeches of His Holiness the Pope to the Indian Oriental Hierarchs on the occasion of their visit to the Pope (ad Limina Visit). This speech assured that the Holy See will see to the faithful implementation of the teachings of Vatican II regarding the Orientals.

The Italian monthly, "Trenta Giorni" of January 1986 (pp. 16-18) made an analysis of the Indian situation. This article referred also to the observation by some one that the denial of the equality of rights to the orientals in India is equivalent to the situation of apartheid in South Africa. This publication which projects the mind of the Roman circles depicts the apprehension of the Orientals and observes that the speech of His Holiness to the Oriental Hierarchs at the time of the Ad Limina Visit is an assurance of the principle of equality of rights and obligations from the part of Rome.

An article which appeared in the weekly "populi" of February 1, 1986 (PP. 38-41) also analyses the different aspects of the Oriental Churches in India and their problems.

Msgr. G. Mifsud of the S. C. for the Oriental Churches published a scholarly article in "L'osservatore Romano" (Feb. 19, 1986) with the title, "La chiesa siro-malabarese esempio di comunione alla luce dell'esperienza di san Tommaso apostolo." This article is a very good study of the Indian situation and an exposition of the problems in an impartial manner.

The weekly edition of "L'osservatore Romano" of January 20, 1986 (PP. 9-12) published an article entitled, "India a land of Diversity", where the historical background of the three Churches is exposed. In a special weekly edition of the same publication of January 29, 1986 on the pilgrimage of His Holiness to India there are two articles by Fr. J. Perumthottam ("L'origine apostolica di una chiesa in cammino") and by Fr. S. Vadakel (La chiesa cattolica in India oggi-una comunione di tre chiese); these two articles too analyse the inter-ecclesial problems in India.

— (By Our Correspondent in Rome)

Radio speech of the C. B. C. I. President

It is already brought to the notice of our office that His Grace Archbishop Simon Pimenta, Archbishop of Bombay and President of the CBCI at present, in an Italian broadcast on February 1, 1986, reiterated the mind of the Indian Latin bishops towards the Orientals in India. Such an attitude from the President of the CBCI, which comprises three Individual Churches in India does not open up a bright future for a peaceful solution for the strange situation.

The Latin Church in India without a National Bishops Conference

According to the New Code of Canon Law officially published on the 28th of January 1983, the Latin Bishops of each country are expected to

organize a Bishops, Conference of their own at a national level (Cfr. canons 447-459). Even after three years of its publication there is not yet any Conference of its kind formed in India.

The Catholic Bishops, Conference of India, known as the C. B. C. I., is the common Conference of the Bishops of the Latin, Syro-Malabar and Syro-Malankara Churches. Consequently the officials of the CBCI are from these Churches. It is indeed strange why the Conference of the Latin Bishops is not yet organized. Unfortunately there had been some attempts to identify this Common Conference of the CBCI as the Latin Conference, which is strongly resented by the Bishops of the Oriental Churches. Let us hope that the Latin Church in India will follow the new code of Canon Law and have a Conference of their own as early as possible.

Syro-Malabar Church: Final decision of its Liturgy by the Holy See

A final and definite decision was taken by the Holy See putting an end to a period of nearly two decades of liturgical confusion in the Syro-Malabar Church. This Church is grateful to the Present Prefect, the officials and commissions of the Congregation for the Oriental Churches for this final decree. The officially approved text was formally inaugurated by His Holiness Pope John Paul II on the 8th of February at the solemn function of the beatification of Kuriakose Elias Chavara, the co-founder of the congregation of Mary Immaculate and Sr. Alphonsa Muttathupadathu of the Franciscan Clarist Congregation of the Syro-Malabar Church.

The English translation of the text of the decree is given below:

Decree

The Apostolic See which has been solicitous about bringing back to the genuine and early form the Syro-Malabar Liturgy, by order of the Supreme Pontiff, Pius XI of venerable memory, earnestly undertook from the year 1934 to bring this into execution. After long and very diligent work the new Syro-Malabar missal prepared in Syriac was published on the 20th of January 1962, with the approbation of the Supreme Pontiff Pius XII of immortal memory. Finally on the 15th of August 1968, at the request of all the bishops, the Congregation permitted the text of the Syro-Malabar Missal translated into Malayalam and partly renewed to be used in an experimental way and for a time.

From protracted experiments that were done not a few difficulties and suspicious came to light wherefore the matter was subjected completely to a new study. In 1980 when the Sacred hierarchs of the Syro-Malabar Church had assembled for the 'Ad Limina' visit the congregation made use of this opportunity to give directive norms to prepare the definitive text. Afterwards, the bishops returned home and jointly collaborated in liturgical matters. The intereparchial Commission and the Commission of Bishops transmitted the fruit of their works to the Apostolic See in the year 1981. Having studied diligently and at length the text presented by the bishops, the Oriental Congregation in the year 1983 notified the bishops certain remarks to obtain an amended text. The bishops, according to their interest, proposed anew certain things to the Congregation to be considered again. The Congregation studied the text and proposed the definite text. The whole Episcopal Conference collegially accepted it, except for a few things, and again returned it to the Congregation at the end of the year 1985 for definitive approbation.

The same Congregation having considered everything, by the power given to it by the Supreme Pontiff John Paul II, approved the meticulously amended text and ordered it to be published as is given in the attached copy. This text will begin to be in force on the very day when the same Supreme Pontiff, amidst the joy and exultation of all, will use it while he will make the pastoral journey in the Region of Kerala and will solemnly inscribe in the catalogue of the heavenly blessed the lily and the rose blossomed from that blessed land.

Nothing against this will have any value.

Given at Rome from the Office of the Congregation for Oriental Churches on 19th December of the year of the Lord 1985.

D. Simon Lourdusamy
Prefect
Myroslav Marusyn
Archbishop Secretary

Beatification of Kuriakose Elias Chavara and Sr. Alphonsa

It was indeed a great event in the history of the Church in India that two of her illustrious members were beatified. The joy is redoubled by the fact that it was done by the Pope at Kottayam in Kerala during his solemn visit to this country. The beatification took place on the 8th of February 1986. The solemn function started at 9.30 which was attended by about 800,000 people. The podium was beautifully designed and built quite in harmony with the indigenous architectural style and oriental liturgical traditions. It was indeed amidst an ocean of humanity that the Pope publicly declared them Blessed to the great spiritual inspiration of the Church in India.

(Our correspondent in Kottayam)

CBCI Meeting April 10-19, 1986 and the Latin-Oriental Problems

The Catholic Bishops Conference of India held its annual gathering at Goa from 10th to 19th April 1986. The Latin-Oriental ecclesial problems yet remain to be solved. But at the special request of the Pro-Nuncio on behalf of the Pope, the bishops of the Syro-Malabar and Malankara Churches agreed to participate in this Conference. The following statement clarifies the background of their participation in this conference:

"As is well known, a revision of the statutes of CBCI was taken up some time ago.

In the course of discussions which followed at various levels, substantial changes were called for about the nature and structure of CBCI in the light of conciliar documents and current legislation in the Church.

Recently the Holy Father appointed a commission with a "view to resolving the inter-ritual problems in the Church in India."

Keeping the above in mind, the Standing committee unanimously recommends that the house proceed with the agenda, including the elections of the office bearers, chairman of commissions etc. with the clear understanding that once the Holy Father has communicated to us his decision, immediate steps will be taken towards its implementation."

(Our correspondent in Goa)

New Roman Commission for Inter-ecclesial (inter-ritual) Problems

The Metropolitan Archbishops of the Oriental Churches of India unanimously pointed out in the Synod of Bishops how the decisions of Vatican II for the Oriental Churches were not yet implemented in India. The Oriental Catholics firmly believed that their earnest appeal made in the Synod of Bishops in Rome would have some legitimate results! But recently just before the CBCI conference it was communicated by the Papal representative that a Pontifical Commission would be set up to solve the present crisis. The Orientals hoped that this commission would be adequately represented by members who are well qualified in the Eastern ecclesial traditions and actual situation. The names of the members of this new commission is already announced and the Catholic Orientals are really disappointed by the nature of this commission.

A nominal representation of the Oriental Churches in this Commission will not be able to contribute towards a lasting solution to the deep rooted problems that exist in the Latin-Oriental ecclesial relations in India.

Catholic Oriental Churches of India hurt

The Catholic Orientals believed that the Synod of Bishops in Rome was meant to assess the implementation of the decisions of Vatican II. Their Metropolitan Archbishops took a very active part in it. The Indian situation was properly presented in the Synod. But, following the proposal of Archbishop Henry D'Souza of Calcutta, the Latin representative, a new commission is now set up. The names of the members are already published. At least according to many *it is a Latin Commission for the Orientals!* Even this idea of a new Commission was proposed by them. This new development made the Oriental Catholics of India believe that they are now at the mercy of the Latin Prelates of India. How can a Latin commission solve the problems of the Oriental Churches? The Orientals feel that they have none to represent them in Rome! Hence, they do not expect much from this commission. Our experts are asking the following questions:

1. What was the purpose of the appointment of Archbishop Mar Antony Padiyara as the Apostolic Visitor?
2. What happened to his report which was prepared with the clarity of the canonical prescriptions and the conciliar directives?
3. Is there not a constant attempt from the part of the Latin hierarchy to obstruct the implementation of the conciliar directives? If so, what is the purpose of this new Latin commission?
4. Is not the delaying of justice equal to the denial of justice?
5. How can the Church remain Catholic, if it is not open to the other Churches?

The Oriental Catholics of India are no more prepared to surrender their legitimate rights and obligations rooted in the venerable tradition of the Catholic Church, and confirmed by the Vatican II. Any attempt to stifle their legitimate demand will be met with strong opposition.

The recent developments in Rome remind them of the strange situation of 1599 when the Goan Metropolitan Alexis Menezes prevailed over them and started the three centuries of Latin rule over the Orientals. The comment of Giuseppe Beltrami comes to our mind: "V..... Quale dolorosa sorpresa per l'anima malabarica"! (what a painful shock to the Malabar Church!)

(Our Correspondent in Rome)

Report of the first meeting of the Academy of Syro-Malabar Liturgiologists

His grace Archbishop Mar Joseph Powathil, Chairman of the episcopal commission for the Liturgy of Syro-Malabar Church, convened a meeting of all the liturgiologists of Syro-Malabar Church, at St. Thomas Ap. Seminary Vadavathoor on 9th May 1986. Rev. Fr. Joseph Koikakudy, welcomed the participants. Besides His Grace Joseph Powathil and Bishop Mar James Pazhayattil there were fifteen participants in this meeting. Mar Joseph Powathil expressed the view that common discussion and sharing of opinion among the liturgiologists will in turn help the people to come to a correct understanding and appreciation of Liturgy and that the liturgiologists have a great and important task in the Church.

It was for the first time that all the liturgiologists met together for a common discussion. The participants were of opinion that they should form an association or academy and the name proposed was 'The Academy of Syro-Malabar Liturgiologists'. Rev. Dr. John Moolan was elected convener and Rev. Dr. Thomas Elavanal MCBS, the secretary and treasurer. The goal of this academy is to promote the study of Syro-Malabar Liturgy through research, discussions, publications etc. and to be at the service of the Syro-Malabar Hierarchy in the liturgical apostolate.

The academy has planned to take up one or two topics of Liturgy for common discussion and study in the next meetings.

Dr. Louis Moolaveettil Superior General of O. I. C.

The Order of the Imitation of Christ (O.I.C.), the religious Congregation for men in the Malankara Catholic Church of India, has a new Superior General. Rev. Dr. Louis Moolaveettil O. I. C. was elected as the general in the last General Chapter.

This Religious Order was originally started in 1919 by Mar Ivanios the late Archbishop of the Malankara Catholic Church. In 1966 it was raised to Pontifical status. There are at present about 70 priests, 20 brothers and 60 seminarians in this Order.

The new superior General has a Doctorate from Rome in Oriental Sciences and has been teaching in several seminaries in India. He has published several books on the Oriental Sciences and is seriously committed to the Oriental Traditions of the Church.

Hungarian Byzantine Rite Catholics adopt Orthodox Catechism

The new Catechism for the Hungarian Byzantine rite Catholics of the eparchy of Hajdudorog and the Apostolic Exarchate of Miskolc which has been recently introduced, stems from the Orthodox Church. Its original appeared in French in 1979 with the title "God lives". It is authored by a

group of Catholic lay people, men and women, experienced in teaching the divine truths in their parishes living in an agnostic milieu. The (Byzantine) liturgy is the source of all deliberations. The translation is due to Fr. Istvan Baan belonging to the Hungarian Eastern Catholic clergy. In his introduction, Kyr Imre Timko, eparch of the Hungarian Eastern Catholics, says that this catechism is the expression of everything what the Catholic Oriental Church is professing in theological, liturgical, spiritual and iconographical respects. Doctrinal differences existing between the Orthodox and the Catholic Churches are marked in the footnotes. By adopting this catechism, Bishop Imre says, it is hoped that the "dialogue of love" and the "dialogue of truth" may progress. The first edition published by the Church-own St. Stephen Publications, was released in 10,000 copies. - Of this catechism, a Macedonian translation has already appeared. Translations in Arabic, English, Greek and Serbian are planned, too.

A Cardinal and new Hierarchs for the Ethiopian Catholic Church

The hierarchy of the Ethiopian Catholic Church (about 120,000 faithful) was recently honoured by the appointment of the Archbishop-Metropolitan of Addis Ababa, Abuna Paulos Tzadua (born 1921), as Cardinal.

The two other eparchs of this Church, Abuna Sebhat-Leab Worku, eparch of Adigrat, and Abuna Abraha Francois, eparch of Asmara in Erythrea, having asked the Holy Father to be relieved from their office, have been recently replaced by younger hierarchs. The new eparch of Adigrat is Abuna Kidane - Mariam Teklehaimanot (born 1933) who was ordained to the presbyterate in Rome in 1964. His episcopal ordination took place on February 10, 1985. On February 3, 1985, Abuna Zaccarias Johannes (born 1924, ordained to the presbyterate 1949, titular bishop of Barca since 1981), who has served as Apostolic Administrator "sede plena", was solemnly introduced as the new eparch of Asmara.

The Ethiopian Catholic hierarchy has now six hierarchs:

Addis Ababa: Eparch: Abuna Paulos Tzadua (Cardinal), born 1921.

Eparch emeritus: Abuna Asrate Mariam Yemmeru, born 1904.

Adigrat: Eparch: Abuna Kidane-Mariam Teklehaimanot, born 1933.

Eparch emeritus: Abuna Sebhat-Leab Worku, born 1918.

Asmara: Eparch: Abuna Zaccarias Johannes, born 1924.

Eparch emeritus: Abuna Abraha Francois, born 1918.

Our Contributors

Michel Dymyd: A Journalist, who writes regularly in different Reviews, closely follows the developments of the Oriental Churches in general and of the Ukrainian Church in particular. He has published a few articles about the St. Thomas Christians in Ukrainian language. He has a licentiate in Canon Law from the Oriental Institute in Rome. He is a member of the Federation of the Ukrainian Students Organization of Europe. He is also a research student in the Pontifical Oriental Institute.

Rev. Fr. Antony Narithookil, CMI., is at present one of the spiritual directors of Dharmaram College, the CMI Study House at Bangalore. He was a student of Fr. Placid and one who has known him most intimately. Fr. Antony had his higher studies in Madras, Rome and America. He proved himself a very good educationist, journalist and administrator, when he was Principal of the (University) Colleges of Thevara, Calicut, Thrikakara and Mannanam and Superior of some religious houses and above all as Editor of *Deepika*, one of the leading Malayalam dailies, which celebrates its centenary this year. In fact, *Deepika* saw its unprecedented growth when he was at its helm. He was also superior of the theology students of Dharmaram College for three years and assistant to Fr. General (Vicar General) of the CMI religious Institute for six years. The *Christian Orient* is very grateful to Rev. Fr. Antony for the excellent historical sketch of the late Fr. Placid, his guru.

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by

+ Dr. Placid J. Podipara C.M.I.

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International Theological Conference

JULY 3 - 10, 1986

The Paurastya Vidyāpīṭham (Pontifical Oriental Institute of Religious Studies) Kottayam, Kerala, India is organizing an International Theological Conference of the Catholic Oriental Churches during July 3-10, 1986 in connection with the Silver Jubilee of the St. Thomas Apostolic Seminary, in which this Institute is established.

Scholars of international repute from India and abroad take part and present papers in the Conference. All those who would like to take part in the Conference are most cordially welcome.

SPEAKERS AND TOPICS

Ecclesiology

- Dr. Emmanuel Lanne OSB* : Benedictine Monastery, Chevetogne, Belgium: "Inter-ecclesial Communion according to the Eastern Point of View."
Dr. Xavier Koodapuzha : Paurastya Vidyāpīṭham, Kottayam: "Ecclesiological perspectives of the St. Thomas Christians."
Dr. Mathew Veltanickal : Paurastya Vidyāpīṭham, Kottayam: "Biblico-Oriental perspective of the Catholicity and Communion of Churches."

Liturgy

- Dr. Robert Taft SJ.* : Pont. Oriental Institute, Rome: Notre Dame. U.S.A., "Towards the Theology of the Liturgy", "The Liturgy of the Hours."
Dr. J. Vellian : Paurastya Vidyāpīṭham, Kottayam: "The Role of the Holy Spirit in the sanctifying effect of the Sacraments"
Mar Joseph Powathil : Metrop. Archbishop, Changanacherry: "Ecclesial Formation according to the Oriental Traditions."

Spirituality

- Dr. Pierre Yousif* : Catholic Institute of Paris: "East Syrian Spirituality, basic elements and orientations" (Two Papers)
Dr. Thomas Spidlik SJ. : Pont. Oriental Institute, Rome: "The Anthropological Aspect of the Eastern Monasticism", "Eastern Mysticism."

Pastoral Care and Evangelization

- Mar Antony Padiyara* : Metrop. Archbishop, Ernakulam: "Oriental Catholic Emigrants and their Pastoral Care outside the Oriental Territory in India."
Mar Abraham Mattam, Salna : "The Missionary dynamism of the St. Thomas Christians throughout the centuries".
Dr. Thomas Mampara C. M. I. : Dharmaram College, Bangalore: "Missionary nature and obligation of the Individual Churches in the Indian context."
Dr. Archim. George Mifsud : Sacred Congregation for Oriental Churches, Rome: "The Holy See of Rome and the Eastern Catholic Churches."

History and Ecumenism

- Fr. Pierre Duprey* : Secretariate for Christian Unity, Rome: "A Catholic Perspective on Ecclesial Communion."
Dr. E. R. Hambye SJ. : Vidyajyoti, New Delhi: "Problems and Prospects of Ecumenism in the Eastern Churches."
Bishop Cyril Mar Baselios, S. Battery : "Syro - Malankara Church and its Ecumenical Vocation".
Dr. Joseph Koikakudy : Paurastya Vidyāpīṭham, Kottayam: "Canonical considerations on the present status of the Thomas Christians."